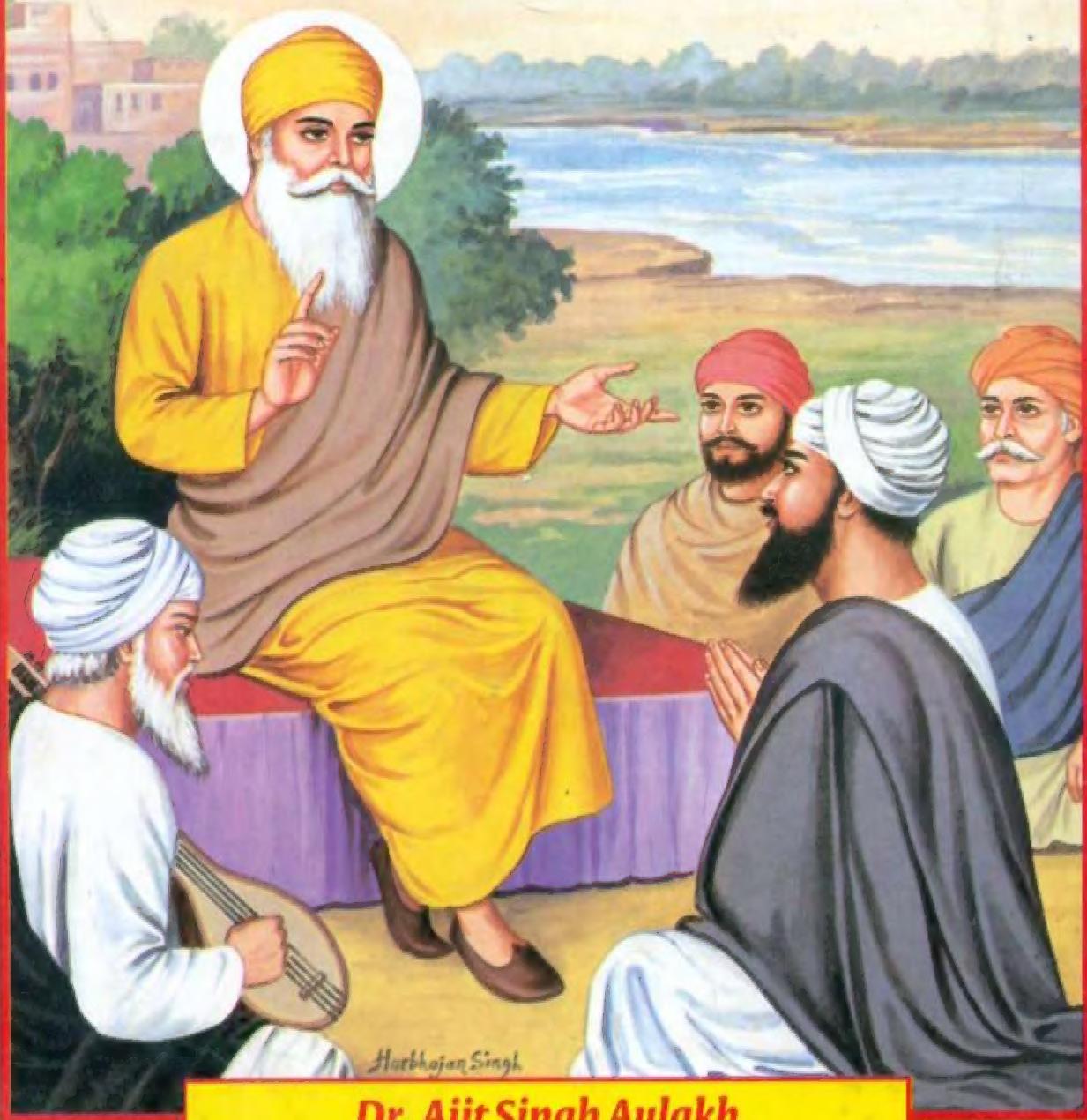


Illustrated Life Stories of

Guru Nanak Dev Ji



Harkhaian Singh

Dr. Ajit Singh Aulakh

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Guru Nanak Dev Ji

By
Dr. Ajit Singh Aulakh



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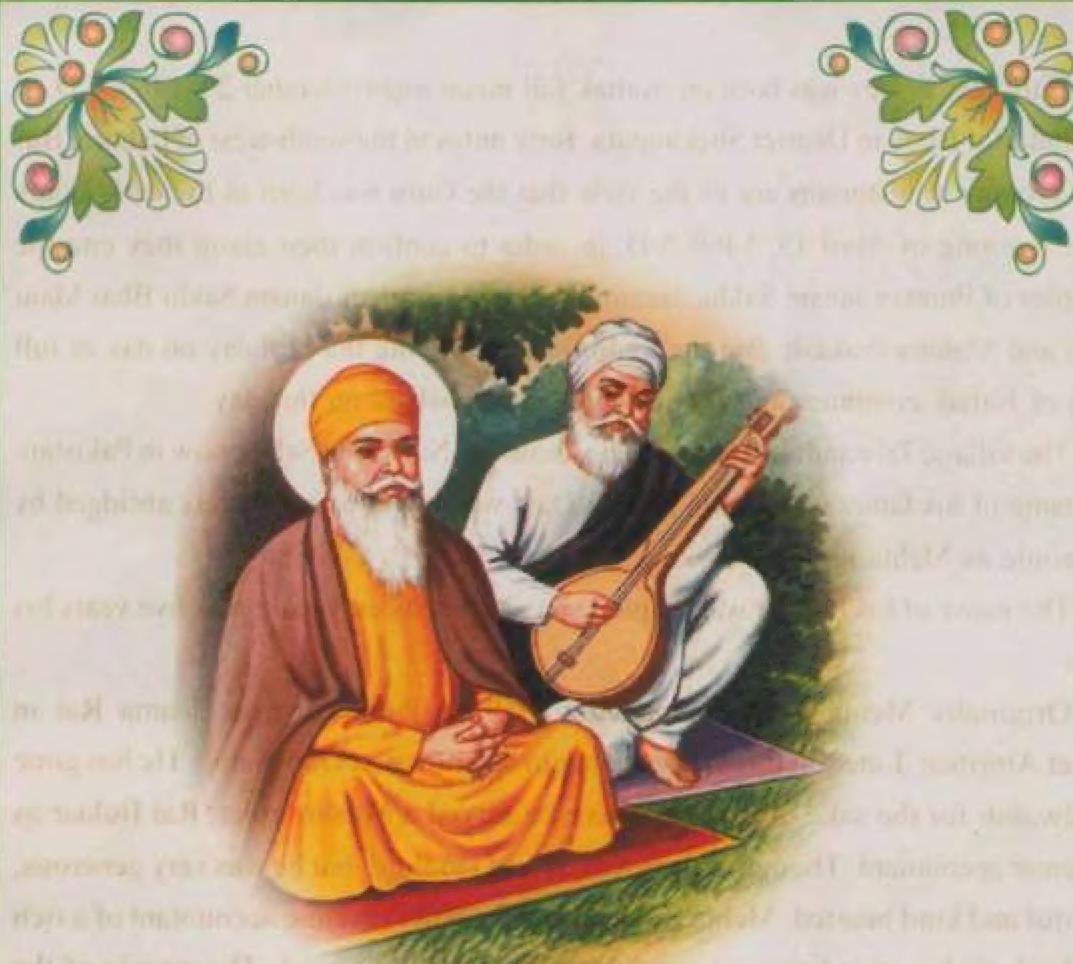
Tele/Fax : +91-183-2542346, 2547974, 2557973

Email : csjssales@hotmail.com, cjgroup77@yahoo.com

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Guru Nanak Dev Ji

THE BIRTH

Guru Nanak Dev was born on (Kattak full moon night) October 20, 1469 A.D. at Talwandi Rai Bhoe in District Shekhupura, forty miles to the south-west of Lahore. But some prominent historians are of the view that the Guru was born in the early hours of the morning of April 15, 1469 A.D. In order to confirm their claim they cite the examples of Puratan Janam Sakhi, Janam Sakhi by Meharban, Janam Sakhi Bhai Mani Singh and Mehma Prakash. But the tradition of observing the birthday on day of full moon of Kattak continues and it is celebrated everywhere on this day.

The village Talwandi later came to be known as Nankaana Sahib, now in Pakistan. The name of his father was Mehta Kalyan Dass which was affectionately abridged by the people as Mehta Kaalu.

The name of his mother was Tripta Devi and his sister Nanaki was five years his senior.

Originally Mehta Kaalu belonged to village Pathewal near Jaama Rai in district Amritsar. Later on this village came to be known as Dera Sahib. He has gone to Talwandi for the sake of service. There he served a Muslim ruler, Rai Bulaar as a revenue accountant. Though Bulaar was a great landlord, but he was very generous, merciful and kind hearted. Mehta Kaalu being the chief revenue accountant of a rich land lord, so his own financial condition was also very sound. The people of the area had a great regard for him.

In our country the birth of a male child is considered to be very fortunate. When the midwife came out and announced that a male child was born, Mehta Kaalu felt very happy. The midwife Daultan also told him that at the time of the birth of the child, a beam of light flashed across the room and strange and sweet voices were heard as welcoming the child. The child was not an ordinary child, instead of weeping he smiled. The news of the birth of a gifted child spread every where. People flocked to see the child. The ruler Rai Bulaar also came to see the child Guru. On seeing the child he was over joyed. Sister Nanaki was considering herself the most happy living being. She was seeing her brother very eagerly. She did not like to part from him for a single minute. Who ever was having a glimpse of the

child, was filled with a celestial joy. They eagerly yearned to lift the blissful child in their arms, but sister Nanaki was sitting there as a shrewed watchman.

The village Talwandi where the birth of Guru Nanak took place is now in Pakistan. Its new name is Nankaana Sahib. At Nankaana Sahib many Gurdwaras had been built in the memory of Guru Nanak. A very beautiful Gurudwara stands at the place of the mudbuilt house where the Guru Nanak was born. The name of this Gurudwara is Janam Asthan. The Sikhs consider Nankana Sahib as one of the holiest places. Sikh Jathas visit the Gurudwaras on special occasions. They always pray to God, "O, Immortal God kindly confer the gift of visiting, maintaining, managing and worshiping the Gurudwaras of Nankaana Sahib."



HOROSCOPE

The people of the village were celebrating the birth of the celestial child. For Mehta Kaalu the first thing to do was to call family priest Hardyal so that he could in accordance with the custom make out a horoscope from the given time. Pandit Hardyal reached Mehta Kaalu's house where he was received honourably and was offered a cushioned seat. But Pandit ji first asked to have a glimpse of the supernatural child. The midwife Daultan has already informed the Pandit about the happenings of the strange events at the time of the birth of the child. She had told him that there were many children born under her care but she had never seen such an extraordinary child. She had also described him that his first cry resembled the laughter of a grown up man.

On seeing the child Pandit felt an everlasting peace and tranquillness. He paid homage to the child with folded hands. Then Pandit sat and began to make out a horoscope. Mata Tripta, Mehta Kaalu and sister Nanaki also sat near Pandit. The child Guru was in the laps of Mata Tripta. Pandit too had made many horoscopes but he had never prepared a horoscope of such an extraordinary child. While making the horoscope he said, "He would be a great Divine King. Both Hindus and Muslims will reverence him. He will be King of the kings. He will believe and worship only One Formless, Omnipotent and Graceful God. He will consider every creature as the creation of the God. He will lead a new unique sect which will be eternal."

Those sisters are considered to be very fortunate whose younger brothers are baptized as their name sake. The child Guru was named as Nanak resembling the name of his sister Nanaki. She had a great love for her brother. In her later life whenever she remembered her brother the Guru always paid a visit to her house. When Pandit Hardayal left the house, the people, who were standing outside, came in and congratulated Mehta Kaalu and other members of the family.

Mehta Kaalu received them hospitably and distributed sweets and clothes to them. The minstrels of the village who came to his house singing songs were rewarded liberly.

On the sixth day, where the mother had the ceremonial bath, a customary feast

was arranged. All the friends, dignitaries and men of Bedi clan were invited. In his Janam Sakhi Meharban writes " When Guru Nanak was one month of age, he could focus his gaze. When he was three months old, he could hold his neck. At seven he could sit up like a yogi with his legs drawn underneath him. The parents were worried lest his legs become curved. When he was eight months old, he started creeping on his knees. At ten, he could crawl and stand on his feet. When he was two years old he started playing with other children of his age."



CHILDHOOD

Guru Nanak was a very fascinating child. He was not an ordinary child. Children of his age liked him very much and every one wanted to play with him. But his games and toys were different from other children. In his early age he used to talk about the Supreme Soul and the path of religion and good deeds. He loved those people very much who were contemplating on the Name of God. He had a great regard for saints and holy persons. He served those people gladly.

Nanak loved to play with the children of his age. He shared with them his sweets and play things. His mother liked him for this nature and always invited his friends to the hospitality of her simple home.

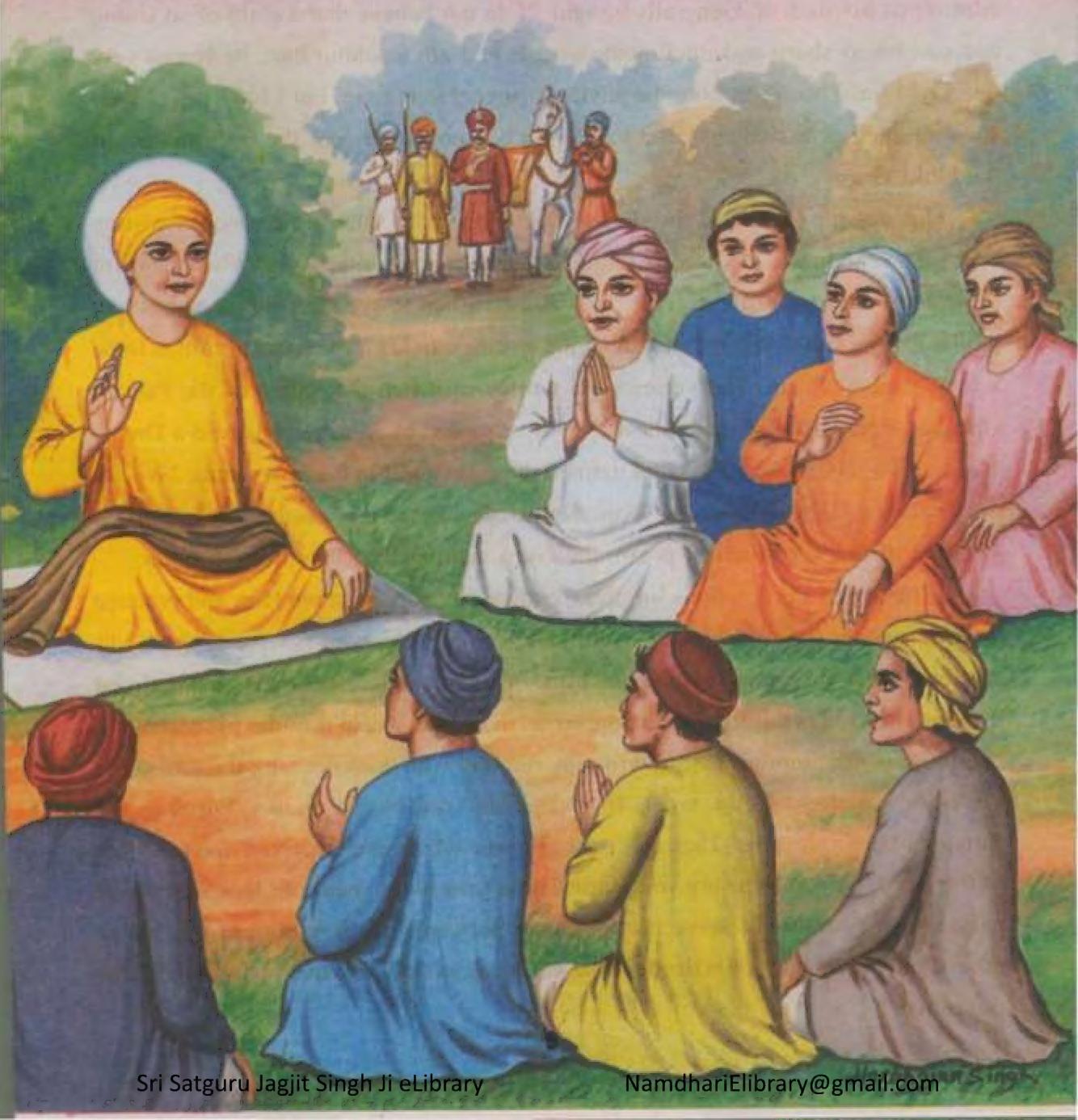
He generally invented new games and had such a sweet personality that he persuaded his friends to play according to his game plans. He was gifted with a sweet and melodious voice. He had the power to spell bound his friends with his fascinating songs. He often invited his friends to sit in a circle under a shady tree. There he sang songs in praise of God and his friends would repeat after him.

His such a way of singing had a great impact on the residents of the village. They generally attended his Darbar and were feeling pleased to hear his enchanting songs. Some times he used to repeat the Name of God again and again. During this process he used to be so much engrossed in the Name of God that it looked as if he had become unconscious.

One day the ruler of the village Rai Bulaar came to know about the new game of Guru Nanak. He himself came to hear the melodious songs of the Guru. He was so much impressed on hearing the songs of Guru that he said to his friends, "Nanak is not an ordinary child, he is image of God Himself. He has come in this world to put the morally degenerated people on the right path. We should respect him and Mehta Kaslu must also be persuaded to treat him amicably.

Then Rai Bulaar with his friends reached near him. On seeing Rai Bulaar the Guru and his friends got up and the Guru paid a due respect to the head of the village. The Guru spoke with such a dignity and wisdom that Rai Bulaar and his friends were surprised to hear such words from a child of such a young age.

The village Talwandi was surrounded by the wilderness of attractive and beautiful natural landscapes. In those wide open spaces, Guru Nanak played and dreamed. He acquired from it a feeling of spiritual enjoyment. Later those birds, beasts, vegetation and trees became a part of his poetic intuition. He used this imagery to express his vision and to deliver his message. Guru Nanak had a great love for nature. He also used to go to the jungles and mountains in order to enjoy the natural beauty. He was a very healthy and brave child. He was not afraid of wild beasts.



THE TEACHER WAS TAUGHT

When the Guru was of six years old then his father Mehta Kaalu got him admitted in the village school, whose incharge was Pandit Gopal Dass. Pandit was a scholar of Panjabi, Hindi and Sanskrit. The Guru showed keen interest in his studies and quickly learnt every thing that the Pandit could teach him. The Pandit was wonder struck to see the supernatural brain of his student. He became great admirer of his student. Generally he said, "I do not believe that a child of so young age can be so sharp and intelligent, what ever I am teaching him, he learns very quickly. I have been teaching the students since a long time, but I have never seen such an intelligent student." But the Pandit had not so far seen the real intellect of the child Guru.

One day the Guru was absorbed in writing the both sides of his wooden writing board. The Pandit was anxiously waiting to see the writing of the Guru. When the Guru presented the board to the teacher, he was astonished to see the poetic composition written by the Guru. When Pandit read the writings, to his amazement it turned to be a long Panjabi Poem. The verses were written to match the letters of the Panjabi alphabet. Each alphabet was followed by a verse and each verse conveyed a Divine Message for the teacher. The Guru defined the real Pandit in his own words, "Who is truly Pandit? He who unravels Divine Knowledge, is the real Pandit."

The gist of that alphabetical poem, the Guru instructed to Pandit is as under:

"Praise that Lord, who is limitless, endless, those who serve Him and practice the truth gather the fruit of eternal life. He is only wise, who is wise in the God's wisdom. Such wise man sees the one Lord in his life, and he is never overwhelmed by ego. The God is the King of the universe, the whole world is under his command and there is not an other whose writ may run. He who does not sing the praises of Lord and inflated by ego wants to please his Lord by mere talks, burns in the furnace like the claypots. They alone are at peace whose mind is fixed upon the feet of the Lord. O man! why are you putting up a false show, when all that seems will pass away. You should serve the lord who permeats all. You should not blame others, but blame your own deeds, what you sow, so shall you reap, why then blame the others?"

When Pandit read the complete hymn, he stood up awe struck. He bowed before his student with folded hands and said, "First I was your teacher and you was my pupil, now I am your pupil and you are my Guru."

Thus Guru Nanak's genius for poetry was acknowledged by Pandit Gopal Dass. He considered himself very fortunate to be instructed by his pupil. But when his other pupils came to know about this they were baffled. These class fellows later turned to be true devotees of the Guru.



THE PERSIAN TEACHER

When the Guru became proficient in Panjabi, Hindi and Sanskrit then he was got admitted in the Maktab (Persian and Arabic school) maintained by Maulvi Qutab-ud-Din. In those days the official language of the government was Persian.

So it was very important for the public to learn Persian in order to get government jobs. Mehta Kaalu also desired to make his son an official of the Pathan government.

Guru Nanak was not against learnings. So he happily attended the school and within a year became master of Persian and Arabic. Maulvi Qutab-ud-Din was astonished by his native endowment. The Maulvi would often say, "I have not seen such kind of intelligence in any one. He seems to me God himself. He is such a blessed child that he grasps any kind of knowledge instantly."

Though the Maulvi loved his student very much but some times he was confused by extra ordinary mystical questions put by Guru Nanak. Some times Nanak would say, "Maulvi Ji if Allah is one then why there are so many religions?" The Maulvi always tried to answer according to his intellect, but the Guru was never satisfied. Realizing the difficulty of the Maulvi, the Guru would himself elaborate, the true answer. He would say, "When God is one, and He is creator of all living beings, so He is father of all men and women. It means we are all brothers and sisters. If we all belong to one brotherhood then why are we killing each other on the name of religion? God is everywhere. He is Omnipotent. First God created Himself and Himself created His Name. Secondly, He created nature and seating himself in it. He is beholding it with delight. He gives us life and according to his Will takes it back. He Himself is illuminating in all the creations. His Omnipotent power always remains uniform in the whole universe."

He used to also explain Maulvi of his teaching of Persian and the daily use of the language. He would remark, "You are teaching us Persian so that we may get a government job. But what is the use of that teachings which converts man into dolls. We forget God and are bounded to be engrossed into the worldly affairs."

But instead of worshiping God, we bow before kings and other foolish rulers. We forget that whatever we see and hear in this world, is created by might of the God. All these teachings and studies are worthless. He is best scholar who learns

the Divine Knowledge. This Divine Knowledge helps us to learn the method of how to swim the wordly ocean. So my dear Maulvi, if you know this Divine knowledge, then teach it to us, so that we may snap the worldly bonds and live a pious life."

The Maulvi always heard the preachings of the Guru with great interest. One day when he had some conversation with the Guru, he said, "My dear Nanak! I was your teacher, teaching you worldly knowledge but now you have taught me, a knowledge beyond this world, now you are my Teacher and I am your humble student."



THE SACRED THREAD

When Nanak entered the ninth year it was decided to celebrate the Janeoo sacrament. A Janeoo is a cord-hoop which is woven out of cotton. It is worn round the neck and slung over the shoulder by the upper class Hindus.

A day was fixed to perform the ceremony and messages were sent to all relatives and friends. All the residents of the village were invited to take meals. Confectioners were called and various types of cooked delicacies were prepared. Pandit Hardyal, the family priest came on the fixed time. For his sitting a specially built platform was prepared and it was purified by cow dung plaster. He sat on the platform and drew a line around him. Then he burnt lamp and incense and enchanting the mantras drew figures in front of him. Then he took the sacred cotton thread and again chanted the holy hymns. The child Guru was sitting in front of the Pandit. All other relatives and people of the village were sitting all around. The women were sitting on one side and sister Nanaki was sitting in front of all. She was watching the ceremony very curiously.

After doing all necessary rites, Pandit leaned forward to place the cord across the shoulder of Nanak. As the ceremony was going to be completed so all the relatives and friends were making themselves ready to congratulate Mehta Kaalu. But all were astonished when they saw Nanak pushing back the thread towards Pandit. He denied to wear the thread and in a logical manner said, "What are you doing with this yarn, first tell me what is use of wearing this thread?"

Pandit replied, "This is a sacred thread, it is a symbol of high caste."

But the child Guru was not satisfied by Pandit's answer. He said, "How can you differentiate men by such worthless threads. A man becomes high by his deeds and actions. How a cruel and wicked man can become a man of upper class by wearing such a thread. Besides, this thread will not last long, this thread is soiled with filth and breaks."

But the Pandit again tried to persuade him. He said, "You are a Khatri and it is a binding for you to wear the Janeoo like all your ancestors." The Guru smiled and said, "Pandit ji, you are not coming to the point. This thread is useless because it does not yield any spiritual benefit. You buy a thread for four Kauries, then twisting it put on your disciple while sitting on a platform. But when the wearer dies, the

thread falls off and the soul departs to the next world without thread. If you want that I must wear a thread, then give me such a thread that should accompany me even to the next world."

When Nanak refused to wear the thread then Pandit asked, "please tell me how that type of thread can be prepared that accompanies us till to the next world. Then the Guru recited these lines

"Make compassion the cotton, contentment the thread, continence the knot and truth the twist. That is true sacred thread of the soul. O Pandit ! if you have such a thread then you should put this on me "



THE CATTLE GRAZER

After completing his village school education, the child Guru was free again. In those days there was no arrangement for higher education. A person was considered as "educated" who was certified by the village Maulvi or Pandit. But Nanak was teacher of the teachers.

But Mehta Kaalu was worried. He did not know how to keep his son engaged. One day he thought that Nanak should be sent to graze the cattle. He had many cows and buffaloes and had employed a servant to take the cattle out for grazing but his work was not satisfactory. So he asked Nanak to do that job. Nanak was very fond of roaming in the forests and mountains. So he readily accepted the proposal. He used to take the buffaloes to green meadows, dense forests and vast pastures. But while grazing the cattle, he would fix his mind on one God. One day when Nanak was herding his cattle, he sat on the ground and became rapt in his meditations. He became totally unaware of his surroundings. Meanwhile the cattle broke into a farmer's field and browsed through it. By chance the farmer came there. When he saw the buffaloes destroying his field he was beside himself with rage. With the help of his servants he drove the cattle out of his field. He was shouting and crying loudly for whoever had let his cattle ruin his crop. The farmer straight went to Rai Bulaar and in inconsolable tone said, "I am ruined, Mehta Kaalu's buffaloes have destroyed my crop. I am robbed. Procure me justice. I request you that for the loss suffered by me, adequate compensation must be paid to me."

Hearing his woeful story Rai Bulaar at once sent for Mehta Kaalu and Nanak. He told them what he had heard and asked Mehta Kaalu to compensate the aggrieved farmer. Then on the request of Guru Nanak he sent his servants and the farmer to the field to estimate the loss. When they reached the field, they found that the crop was intact and no damage had been done to it.

The servants and the farmer went back and reported the matter to Rai Bulaar. They said, "Not a blade had been injured and the farmer had cooked up a false story in order to harm Mehta Kaalu." On hearing this Rai Bulaar was enraged and he abused the farmer for telling such a baseless lie. But the farmer objected and said, "Sir, I am not a liar, I have seen with my own eyes the ruined crop, and I have with

the help of my servants driven the cattle out of the field. I could not understand what God's miracle had taken place afterwards. The farmer begged a pardon and looking towards Guru Nanak said, " I could not understand how all this happened. Please explain me about this in your own words. The Guru said, "The true God is the sole creator of this universe. He Himself makes his creation and Himself destroys it. A man can not judge his greatness. I am his humble servant, how can I explain you about His powers. The farmer bowed before the Guru and touched his feet. He said, "you are not an ordinary child."

In Nankaana Sahib there is a shrine built in that field known as Gurudwara Kiaara Sahib.



SHADE BY COBRA

The Guru liked the job of grazing the cattle. He was very fond of natural scenery. The deep forests and high mountains had a great attraction for him. Every morning he set out with the buffaloes for the forest and for other green pastures. He used to graze the cattle till noon, then he would drive them under a big, tall and shady tree, for rest. One day when it was very hot summer noon the Guru drove the cattle towards that shady tree. The buffaloes felt relieved standing under that tree and the Guru also put his long towel on the ground and sat down. After some time Nanak lay down and fell asleep. With the passing of the time the shade of the tree shifted and hot rays of sun began to fall on his naked face. Suddenly a big cobra came near the Guru and spread out its large hood over the face of the sleeping Nanak to protect it from the hot rays of the mid day sun. But Nanak was unaware about this, he slept peacefully under the umbrella of the hood.

By chance Rai Bulaar was returning home with his servants, after assessing the ripened crops. When they came near that shady tree, Rai Bulaar was alarmed to see the Guru lying fast asleep unaware of a big cobra beside him. Nanak was lying motionless so he thought cobra had killed him. He at once ordered his servants to rush on that direction with sticks in their hands.

When the cobra saw some one coming towards him, it vanished into the near by shrubs. In the mean time Rai Bulaar approached near Nanak and found him fast asleep. The hot rays of the sun were falling on his face. He was pleased to see Nanak alive. His servants told him that when they came near, the cobra folded it hood and ran away. They felt ashamed that they could not kill it. But Rai Bulaar said, "The cobra was not an ordinary snake, the God had sent him to protect Guru Nanak from the scorching heat of the sun. The cobra had not approached Nanak to kill him, but it had come there to provide him shade."

Then Rai Bulaar touched the feet of Nanak and aroused him from sleep. Nanak got up saying, "Great is the God! Great is the God!" When he found Rai Bulaar near him he paid him a due respect. Rai Bulaar at once embraced him and kissed him on his forehead. He said to his servants, "Nanak is not an ordinary boy, God's favour and benevolence rests on him."

Though some people do not believe such miracles, but we should keep in mind that Guru Nanak travelled through deep forests, terrible mountains but no beast had even dared to howl him. All animals and human beings were his friends and he was friend of all.

Rai Bulaar was so impressed to see the miracle that he did not mount his horse again and reached home walking along with his servants. According to Puratan Janam Sakhi, Rai Bulaar called Mehta Kaalu and told him that his son was a great-man. One day he would be the honour of his town. He also said, "Mehta Kaalu you have become exalted. I am also exalted, in whose town such a holy man has been born "



TRUE BARGAIN

After Grazing cattle for several years, Guru Nanak left that job. He was very fond of saints and perceivers of God and felt very happy in their company. But Mehta Kaalu did not like it. He wanted that his son should earn money.

One day Mehta Kaalu gave him twenty silver rupees and asked him to invest the sum usefully. He also advised him to go to town Chooharkaana and purchase such goods which he could sell at a profit.

Guru Nanak took his friend Bhai Baala with him and set out for Chooharkaana. Mehta Kaalu also accompanied him and he advised him again to make a true bargain. Mehta Kaalu returned back after blessing his son for the first journey and first bargain. On their way to Chooharkaana there lay a jungle full of thick bushes. There in a grove they spotted a large party of bare-skinned Saadhus. They were all doing different postures of penance. Guru Nanak was very pleased to see them and he wanted to talk with them. He met their chief and said, "Why don't you wear clothes? The chief Mahant replied, "My dear young lad, we neither beg nor we do any worldly service. We always remain in service of true God. We wear clothes and eat only when the Lord sends these things to us."

Nanak found that the saints had been hungry since many days. He made up his mind to feed those hungry men. He took twenty rupees from his bag and poured these before the chief Mahant and said, "Please take this money and buy food and clothings for your hungry disciples. My father has advised me to invest this money in a true bargain and I consider there is no better bargain than feeding hungry saints." But the Mahant refused to touch the money and said, "We don't keep money in our pockets. We have no love for these silver pieces but if you want to help us than serve us with food." Guru Nanak took Baala with him and they marched towards Chooharkaana. There they hired a cart and bought the ration and clothings for the hungry men. They loaded the cart with prepared food, dry ration and clothings. They hurried back to that spot where they had left the saints. Then Guru Nanak and Bhai Baala served the prepared food to the hungry saints. Guru Nanak was very happy because it was the best-bargain he could strike with his money. He stayed in the jungle and Bhai Baala went to the village. There he told Mehta Kaalu that his son had wasted the money despite his warnings. Father

Kaalu was very angry to learn what his son had done with the capital. He accompanied Bhai Baala to the place where the Guru was hiding. He spoke to him harshly, but Guru Nanak kept quiet.

He wanted to harm him, but Nanki came running beside him to help her brother. When Rai Bulaar heard of this incident he sent for Mehta Kaalu. He advised him to be patient with Nanak. He offered to compensate the money spent by Nanak. He also warned Mehta Kaalu and said, "If you will maltreat Nanak in future, I would be forced to keep Nanak in my house." Though in those days a Muslim could not keep a high-caste Hindu in his house, but Guru Nanak did not recognise caste or kind of restriction.



DIALOGUE WITH PHYSICIAN

After that episode a sudden change came upon Nanak. He grew silent and did not wish to come out of his home. He was always meditating on the Name of God and became immersed in his own thoughts. He ate and drank very little and always remained lying on his bed. His parents were much grieved and they were thinking that some thing serious had happened to Nanak. His mother was very eager to see his son hale and hearty. She persuaded him to get up and eat and drink. She also asked him to meet his friends who had been visiting daily to see their dear friend and leader. But the condition of Nanak remained unchanged. The friends of Mehta Kaalu were also advising him to take care of his son and they were taunting him for his quietness. They asked him to call a physician in order to diagnose the disease.

At last Mehta Kaalu was obliged to bring Hardas the village physician. Hardas came with his bag in hand and sat on the cot of Guru Nanak. Hardas held the wrist of Nanak with in his fingers and began to feel the pulse. The Guru looked keenly towards the face of the physician and smiled. Then the serious patient burst into laughter and said, "O physician! what are you seeing. I am quite healthy, the sickness which you are searching with your fingers is not of the body. You can not diagnose it. It is beyonds your knowledge." These words of the Guru enraged the physician and he said, "There is no disease beyond my knowledge. I have cured many fatal diseases." The Guru replied, "It might be true that you have cured many deadly diseases. But have you got any medicine for that dreadful disease which has gripped our society. Here is a rule of sin and vice and innocent people are maltreated."

The physician said, "Why should I worry about all these things. It all depends upon one's fate and destiny. Every body gets outcome of one's deeds." Then the Guru got up and said, "you are talking of the deeds of our last birth. But why are not talking about the deeds of this birth, when you are seeing with your own eyes the deeds of the people. There are some people who are crushing the others and there are some one who are being crushed. It means in our society there are two types of people. We must also try to know that those people who are being crushed, have they done any offence. Are they really guilty? God has created all human beings equal. But the cruel rulers forget that they are also creation of the God. God is sole

creator of this universe. But these rulers consider themselves as the owner of this world. They consider all others as their slaves.

Since some days I have been thinking about these butchers and innocent-kids. I have concluded that those people who forsake God undergo these hardships. I will tell these people that the remedy of all these woes lies in meditation on the Name of God. God's Name is jewel of bliss and nectar of peace. When man becomes companionless, there God's Name alone is his helper."

Physician heard Guru's word very patiently. Then saying, "Nanak is hale and hearty," he left the house.



STOREKEEPER

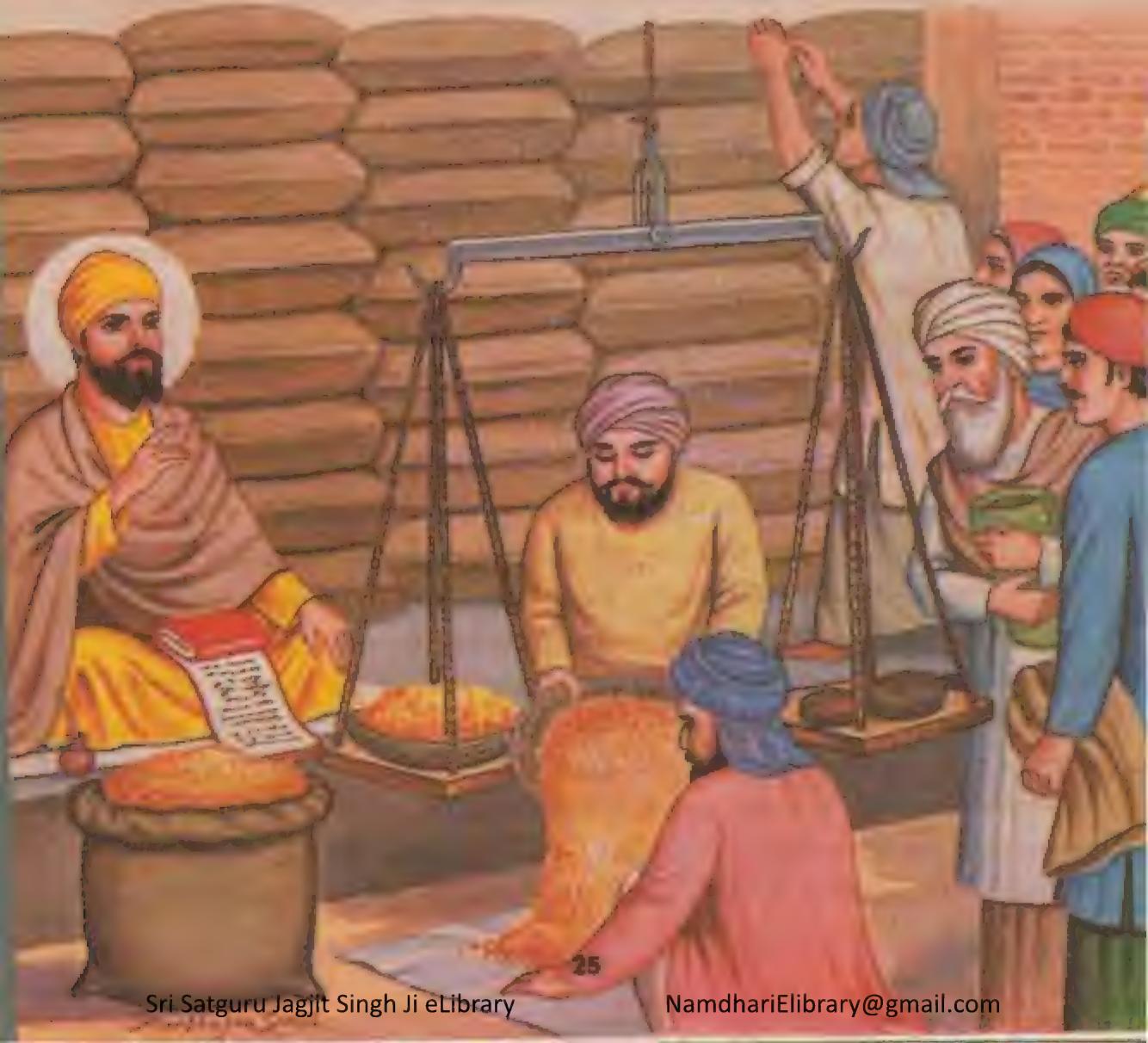
In those times the revenue was collected in kind of crop. The village Talwandi was within the dominion of Nawab Daulat Khan Lodhi. The Nawab had been collecting this revenue through his one trusted employee named Jai Ram. He was a man of very good nature. During his arrival at Talwandi, he used to stay with Rai Bulaar. Due to his good behaviour, Rai Bulaar liked him. As Jai Ram belonged to Khatri lineage, so Rai Bulaar thought that Mehta Kaalu's daughter Nanaki was suitable match for him. One day he called Mehta Kaalu and informed him about his proposal. Jai Ram was not a stranger for Mehta, as he was record-keeper of Rai Bulaar and was the proper man who had routine dealings with Jai Ram. Mehta Kaalu had no objection, as he was already convinced of its suitableness. He readily accepted the proposal and after consulting his wife and brother, sent offerings of money and sweetmeats to Jai Ram as a pledge of his daughter's hand to him. Within a year the marriage was arranged and sister Nanaki went to Sultanpur Lodhi with Jai Ram.

Nanak was though younger in age, but Jai Ram had great regard for him. One day a messenger came from Sultanpur Lodhi, who told Mehta Kaalu that Jai Ram had invited Nanak to visit him. Nanak was very fond of his sister, so he at once accepted the invitation and his father had no hesitation to allow him to make the journey. Guru Nanak took his friend Bhai Mardaana with him and they reached Sultanpur Lodhi after five days. His sister and brother-in-law welcomed them with great affection.

Jai Ram had a great regard in the court of Nawab Daulat Khan Lodhi. One day he introduced Nanak to Nawab, who was very impressed to have a glimpse of such a charming personality. Whatever question he asked him, Guru replied with great confidence and competence. Nawab was struck by his answers and forthwith made him incharge of his stores. He fixed his salary and ration. Guru Nanak liked that service. But doing Nawab's service he had not forgotten to contemplate on the Name of God. Daily he arose early in the morning and walked to riverlet Bein. He bathed and then remained absorbed in reciting Name of the Almighty. He was spending his day in the Modi Khana. He was doing his duty very efficiently. Who ever came in his contact, was very much impressed by his kind behaviour. He had

a great regard for the poor and low castes. Though he was working there, but his thoughts remained with God. One day when he was weighing the ration he was so much engrossed in uttering the word 'Tera' (thirteen) that he kept repeating it 'tera' 'tera' (Thine, Thine).

In the evening he used to go to near by jungle accompanied by his friends and recited there the hymns in praise of God. During that period many people had become his admirers. They followed him and gave him a company in singing the holy songs.



MARRIAGE

Nawab Daulat Khan Lodhi was very happy that Nanak had been performing his works very competently. But sister Nanaki and brother-in-law Jai Ram were thinking otherwise. Though Nanak was doing his duty satisfactorily but he was not saving money. He used to distribute his own earning to the poor and the needy. He was serving the saints and the holy men without any discrimination of caste or creed. Bebe Nanaki was of the view that if Nanak would marry then his habits would also get changed. She thought that Nanak would save for his household and his attraction for the saints and holy persons would also diminish.

One day she asked Nanak about his marriage. Nanak replied, "Do you consider me an ascetic or a recluse. I love God and I try my best to contemplate the Name of God. The married people can also do this without any hindrance. It would be my first duty to take care of my wife, all other engagements come next."

Bebe Nanaki felt very happy that Nanak had agreed to get married. She told Jai Ram that Nanak was not against marriage. Jai Ram had already been in touch with his friend Mool Chand. He had seen his daughter who was of marriageable age. Mool Chand was resident of Batala, who had been working as a record keeper of the lands of Randhawa Jats of the village Pakhoke. Jai Ram at once sent a messenger to Batala. He told the messenger to bring Mool Chand with him. Mool Chand reached Sultanpur Lodhi and saw Nanak. He at once gave his consent and told Jai Ram that his family would feel very happy by this alliance. Then Jai Ram obtained the approval of Mehta Kaalu. Mata Tripta felt very happy to hear the news. Guru Nanak was eighteen, when the marriage took place. His marriage was fixed on 24, Jeth 1544 B K. Mehta Kaalu, Mata Tripta and their all relatives, friends reached Sultanpur Lodhi. Thus the wedding party was formed in Sultanpur Lodhi. Many Sadhus also joined the marriage party. Nanak took leave of sister Nanaki and Mata Tripta after performing current rituals. The marriage party started on horses, camels and carts for Batala. The spot where the marriage party stayed, there was a mud wall nearby. An old woman came and warned the party to shift away from the wall as that was imminent to fall. But Guru Nanak said, "Mother! Don't worry, this wall will stay for ever." This wall still stands at Batala and a beautiful shrine

is constructed over it. That day is observed as a great festival in the month of August or September (Bhadron Sudi Seventh). After marriage the Guru brought Mata Sulakhani to Sultanpur Lodhi. His parents returned to Talwandi after staying for some time with their son.

In Sultanpur Lodhi were born both of Guru Nanak's sons. The elder son Sri Chand was born in 1494 A.D. and Lakhmi Chand in 1496 A.D.

Mata Sulakhani, the wife of Guru Nanak was very gentle and virtuous. She endured the prolonged separations after Guru Nanak set foot on his long journeys. Her sacrifice and the patience lend nobility to her character. Guru Nanak stayed for some years at Sultanpur Lodhi and Mata Sulakhani set up a hospitable home. She served and cooked for the holy men.



MARDAANA

Bhai Mardaana was a resident of village Talwandi Rai Bhoe. The name of his father was Badra Dhaadi and 'Lakho' was the name of his mother. His father was a prominent singer. Bhai Mardaana learnt the art of singing from his father. He had a very sweet voice and he became a good singer since his early age.

Badra and his family had a very good relation with the family of Mehta Kaalu. Though Mardaana was ten years elder than Guru Nanak, but they became very fast friends.

When the Guru was staying at Talwandi he was very fond of hearing the songs of Mardaana. The Guru was himself a talented singer so mystery of their friendship was natural.

When Guru Nanak was residing at Sultanpur Lodhi he needed a musical instrument that could help him in singing his hymns. Many Dhaadis and folk singers were also attending his Satsang (holy assembly). One of these folk singer was Bhai Pharinda (Phera Rababi). He used to sing his folk songs with the help of a Rabab (a folk musical instrument). One day the Guru asked Bhai Pharinda to prepare a beautiful Rabab for him. Bhai Pharinda who belonged to village Bhairowal (Kapurthala) presented a Rabab to the Guru. When the Guru tuned it then a sweet, melodious resonance resounded. The Guru liked it very much.

When Mardaana attended the marriage of Guru then he asked the Guru for the marriage gift. The Guru handed over that Rabab to Mardaana as a gift. Bhai Mardaana deemed himself exalted by having such a pleasant musical instrument. Then the Guru advised Mardaana to stay with him. Mardaana readily accepted and later he became a life long companion of the Guru.

Now a daily congregation was held. A group of disciples and friends, who had great attachment for the Guru had shifted to Sultanpur Lodhi. Bhai Mardaana used to tune the Rabab and the Guru would sing his new composed hymns. Bhai Mardaana was very intelligent and he could very easily recollect the hymns of Guru Nanak.

Mansukh a resident of Lahore was a devout devotee of Guru Nanak. He was

a learned man. He was the first disciple who wrote the hymns of Guru Nanak in a book form. He had set up a holy assembly at Lahore. He used to recite these hymns before the congregation and explained them the inner thought. He made frequent visits to Sultanpur Lodhi.

He also helped Mardaana in memorizing the hymns of Guru Nanak.

There were people who were jealous of Nanak's influence and popularity. They complained to Nawab that Nanak was squandering his stores. When Nanak came to know this he asked Nawab to have the stores checked. An official Jadu Rai checked the stores and found the accounts correct. Instead some amount was reckoned at Nanak's credit. Nawab punished those people for false blame. But Guru Nanak made up his mind to quit the job.



BEIN ENTRY

The Guru worked as a store keeper for twelve years. As a routine in the evening his friends and disciples would get together and sing hymns in praise of God. Early in the morning Nanak used to go to Bein river to perform his ablutions. In early years he was going alone, but after that his disciples also followed him and after bathing they meditated on the Name of God. One day Nanak did not come out of the river after ablutions. His friends became worried and they tried their best to search. When they could not trace him they at once informed Diwan Jai Ram and Bebe Nanaki. They all thought that he had been drowned in the river. Nanak was not an ordinary man. The people of city had a great regard and love for him. Such a news caused a gloom in the city. The people ran towards the river. Nawab Daulat Khan himself visited the site. His divers and fishermen threw nets into the river to search for the body. Jai Ram and his disciples were sighing in grief. But Bebe Nanaki remained calm as she was of the view that his brother was a God Himself and no worldly calamity could harm him. She consoled the people and said, "He is alive and will come forth among you again."

The words of Bebe Nanaki proved true. Nanak reappeared on the third day. During this period Nanak had undergone a strange mystical experience. It is said as God desired, Nanak was taken to His presence.

God gave him a cup of Nectar and said, "Nanak this is cup of My Name, drink it and rejoice in my Name and teach others to do so. I have bestowed upon you the gift of My Name. Go to the world I am with you and I bless and exalt you."

On the third day the citizens were amazed to see him hale and hearty. Nanak sat on the bank of Bein and remained silent. When the next day he spoke, he said, "There is only One God and there is no Hindu and there is no Musalman." But those people who believed in theory of different religions, did not like his words. They were thinking that water of Bein had affected his brain. Some thought that he was saying that there existed no 'Musalman'. They complained to Nawab that Nanak was talking against Muslims.

Nawab sent his men to bring Guru Nanak. But Guru Nanak refused to go with them. He said, "Now I am no longer at the service of Nawab. I have left that job."

But Nawab again sent his men who requested that Nawab wanted to meet him as a friend. The Guru followed them. When he reached in the court of Nawab, Qazi asked him "How do you say that there exists no Musalman, when you can see us with your own eyes?"

Guru Nanak said, "All Muslims and all Hindus call themselves true Muslims and true Hindus, but there is no true Musalman and there is no true Hindu, all have forgotten their true religions. All Hindus and Musalmans are sons of same father. So they are all brothers. They should love each other. But they are not doing so. By this act they are displeasing their One father, the God."

Nawab was amazed to hear this answer. He said, "God speaks on the lips of Nanak."



TRUE NAMAAZ

One day Qazi said to Nawab that if Nanak considers Hindus and Muslims equal and had declared that there was no difference between these two religions then he should join us during the evening prayer. Nawab sent a messenger and requested the Guru to join them during the evening Namaz. Guru Nanak agreed and went to mosque. There he accompanied the Nawab and the Qazi. As the Qazi was conducting the service, the Guru did not kneel and remained standing. He saw towards Qazi and smiled. After the service was over the Qazi complained to Nawab. He said, "Instead of joining us in prayer he smiled. He has been proclaiming that there is no difference between Hindus and Musalmans but he remained standing and did not kneel. Then Nawab asked the Guru that why he did smile and had not joined the prayer.

The Guru said, "What prayer was I expected to join. I smiled because Qazi's prayer was not accepted by the God though obviously he was praying, but his heart was not in the words he was repeating. His mind was wandering in his house. Immediately before the prayer service, he had loosened his new born foal in his courtyard. There is a well in his courtyard. While he was performing Divine service his mind was filled with fear lest the foal should fall into the well." When Nawab asked Qazi about it, the Qazi admitted that the Guru had spoken truth. But the Qazi said, "It is true my mind was wandering and I worried about the foal, but you should have joined the Nawab. The Guru smiled and said, "Nawab was also not here. While he was pretending to pray, his mind was wandering in Kabul and he was thinking of purchasing horses." The Nawab also admitted the statement of the Guru. The Nawab and Qazi were so much moved on hearing the true statements of the Guru that they prostrated at his feet. The Guru said, "Though you have been pretending to be true Musalman, but actually you are far from it. You should know the qualities of true Musalman. Then they requested the Guru to tell them the definition of a true Musalman. Then the Guru recited the following 'shabad' and also explained its meaning.

"If compassion be your mosque, faith your mat
And honest living be your Quraan
And modesty your circumcision;

Contentment your fast,
Then in real words you are true Musalman
Let good deeds be your Kaaba and truth your Prophet,
And let your prayer be for God's grace
Your rosary be of His Will;
Then God will keep your honour "

The Nawab and Qazi were astonished at his vision and they again touched his feet. The Nawab Said, "Qazi, Nanak has found the God. Now there is no difference between Nanak and God. We are very fortunate to meet the messenger of God. He has realized the truth. For him all religions are equal. His words are right. "There is no Hindu, there is no Musalman." Because all are equal in his eyes.



SET OUT TO REDEEM THE MANKIND

Guru Nanak stayed for few days at Sultanpur Lodhi. During this period he preached the holy message of God to the people. Then he made himself ready to go forth into the world. He told his wife and sister Bebe Nanaki about this decision. They all persuaded him not to leave Sultanpur. But he said, "I am not going far from you, When ever you will remember me in your heart I promise to visit you at Sultanpur."

So he took leave of them. He dressed himself in a strange garb and set out to redeem the world and human kind. He set out on his religious tours with his companion Mardana.

When the people of Sultanpur came to know of Guru Nanak's decision of departure, they flocked to bid him farewell. All faces were full of gloom. Nawab Daulat Khan Lodhi and his other ministers also came to pay him good bye. Guru Nanak sang hymn of greatness as he started for his new phase of mission.

I was an humble bard, the Lord has blessed me with His service

Since then the Divine Name has become my ambrosial food.

They, who under the guidance of the Guru eat this food.

Obtain peace by singing the hymns in His praise.

The humble bard spreads His glory.

O Nanak! By praising the True Name, I have obtained the perfect Lord.



From Sultanpur Lodhi the Guru went towards river Beas. After crossing the river they reached that place, where now-a-days town of Goindwal has been established. There the Guru and Bhai Mardana sat under the shade of a tree.

When some time passed then Mardana said, "My Lord! I am feeling hungry, you have selected such a place for rest, which is a very desolate place. At this place even water is not available for drinking. Let us go towards a near by village.

Hearing this the Guru said, "We are sitting at such a sacred place where our one follower will construct a town and in that town he will establish very holy places. As far your hunger is concerned; now you should keep some patience. We have to travel long journeys. Even we have to cross many desolate places.

Meanwhile when the Guru and Bhai Mardana were sitting under the tree, the owner of that fields happened to come there. When he learnt that two holy men were sitting in his fields, he returned back to his village and brought some bread and milk for the holy persons.

After bringing the food, he offered it to the Guru. The Guru handed over that breads to Mardana. But the owner of the fields insisted the Guru to take some milk. Seeing the love of the farmer, the Guru took some milk.

From there the Guru proceeded towards village Sultanpur. Passing that village the Guru reached that place where now city of Amritsar has been established. At that time there was a very dense forest and inside the forest there was a pool of pure water. Seeing towards the forest the Guru said, "At this place a holy tank and temple will be constructed which will become a pilgrimage place for my followers. Then Guru Ji asked Bhai Mardana to tune his rebec and Guru Ji sang a hymn. When some inhabitants of the near by village heard the devotional song of the Guru, they flocked around to hear it. Hearing such a beautiful voice, the villagers were bewitched.

From there the Guru Ji travelled towards Saidpur.

BHAI LAALO

After leaving Sultanpur Lodhi Guru Nanak accompanied by his Muslim associate Mardaana set out on his long travels. First of all they reached Tawandi Rai Bhoe. There he met his parents and other friends. Mardaana also went to see his parents. He told them about his mission that he had been going with Guru Nanak on long journeys. His parents felt very happy when they saw their son wearing a new garb. He also told them that he could play the new musical instrument (Rabab) very well and had learnt by heart the holy hymns of Guru Nanak. The father of Mardaana was himself a very renowned singer. When he heard that his son had even excelled him, he became very happy. The Guru also told his parents about his long journeys. Though his father was saddened to see his son in unworldly costume but he did not try to dissuade him. They thanked the God that they had got the chance to see him. Mother Tripta prepared the meals by her own hands and happily served it to her son. Rao Bular considered himself blessed in soul to meet the Guru.

After staying for few days at Talwandi they resumed the journey. They travelled towards north west and reached Saidpur. As they were wearing an uncommon costume, they had a great attraction for the people of Saidpur.

In the way they saw a carpenter sitting in the courtyard making wooden agricultural tools with chisel and saw. He was so busy in his work that he was quite unaware about his surroundings. On seeing him the Guru said, "As this worker is engrossed in his work, if a man contemplates on the Name of God in such a way then he can attain the everlasting bliss." When the Guru reached near him he said, "Bhai Laalo how are you". Bhai Laalo was startled on hearing his name from the lips of a strange man. He at once got up and joined his rugged hands in salutation. He welcomed the strange visitors and requested them to accompany him in to his house. He offered them a cot and prayed them to take rest and feel at home.

This was Guru's first halt in the house of his first sikh. He had set on his long travels and he visited the four corners of India and other countries. He travelled for twenty three years. During those tours he met all types of people and shared hospitality of low as well as high class people. Sometimes he was forced even to rest under

a shady tree. He met the unknown illiterate villagers and he also visited the seats of kings. He talked with simple uneducated people and he had long discourses with learned Brahamans, Qazis, Pirs and Yogis.

He attended all important fairs and festivals. He also visited the famous Hindu temples and Muslim mosques. He spoke with all class of people irrespective of caste or creed. People were finding relief in his sweet words of love and he was winning their hearts with simple and true teachings. There were many deeds of mercy and love. During his long journeys a spiritual order began to take shape in the life of the people. He was winning over the people by spells of his sacred hymns. Mardaana used to play on the 'Rabab' and the Guru poured out the inspired hymns in finest peotry in the language.



THE NOBLE CASTE

The Guru and Bhai Mardaana felt at home in the house of Bhai Laalo. Bhai Laalo asked his wife to prepare meals for the holy guests. His wife was a very gentle lady. She happily agreed to cook the food.

When the food was got prepared Bhai Laalo requested his guests to take the meals. He helped them in washing their hands. Then he served the meals. Mardaana was alarmed to see the food. Thick breads of course grain were carrying balls of boiled mustard leaves. When Mardaana saw that his Master was relishing the food he also started to eat without hesitation. He was astonished to taste such course food so delicious. As the Guru ate, he talked with his host in his engaging way. The Guru told him that in this world only those people belong to high caste, who work honestly. When we first saw you engrossed in work, we felt very happy and made up our mind to enjoy your company. "Those hands are worthless, which do not work. Those human beings are valueless who do not worship God."

Hearing the Guru, Bhai Laalo felt a sense of contentment growing inside him. His mind was awakened that the life of honest labour was embellished many times by the contemplation of the Name of God.

Soon Bhai Laalo became great admirer of the Guru. He did not want separate himself from the Guru. He was always enjoying his company.

The first holy congregation was held in the house of Bhai Laalo. While Bhai Mardaana was playing on the musical instrument (Rabab) the Guru recited the holy hymns. After that the Guru addressed the congregation. The Guru taught them, "All men are equal. The castes are baseless. Deeds done by a man make him high or low."

When the people of high castes came to know that a high born Khatri was staying with a low caste carpenter and roamed with a Muslim companion, they were enraged. They called the Guru as Nanak, the misguided.

There lived a Hindu named Malik Bhaago. He was a steward of the local Muslim chief. He announced a grand feast and invited every caste-Hindu, all saints and faqirs. He called this feast as Braham Bhoj. All the Brahmins and Sadhus flocked to the house of Malik Bhaago to enjoy the feast. Poor people and beggars from far and

wide reached there. Guru Nanak also came to know about this grand feast. But he described it just a false show. He said, "A man does not become great by offering Braham Bhoj. A man who works hard and earns a living and from that honest earnings he gives something to the poor and needy, is great. A man becomes of the noble caste who gives up ego, greed, pride, lust, caprice and falsehood. There is no Hindu and there is no Musalman. All men are God's own creation. False is caste and false the titled fame. Know men by their worth, do not ask their caste. There is no caste in the next world. Neither caste nor position will be recognized. They alone will be considered good whose merit is deemed worthy of honour. You act so will be your caste and status. Every one has to render the accounts of his deeds. It is foolishness to practice pride when one obviously knows, that he has not to remain in this world forever. The learned and illiterate shall be considered and judged at the Divine Portal according to their act. The headstrong will receive punishment."



MALIK BHAAGO

Guru Nanak was also invited but he did not respond to the invitation. Malik Bhaago was enraged to hear this and he again sent his men to bring Guru Nanak. They requested him again to accompany them to the feast. But Guru Nanak told them that he did not like blood soaked food of Malik Bhaago. But when they implored to take him there, Guru Nanak agreed to accompany them. When he arrived there Malik Bhaago said, "You know to-day entire town is feasting here in my house. How is it that you have rejected my invitation?"

Guru Nanak said, "Mr. Malik ! your food is not pure, I can not eat an impure food. Your blood soaked food does not agree with me so I do not like to take it". The Malik said, "It means the delicious dishes prepared by me are impure and are polluted with blood instead the crumbs of the Laalo's house are pure. How dare you say so, you should explain me how you made this bold statement ?"

On hearing this Guru Nanak became serious. He said boldly that he would prove what he had said. He asked the Malik to bring the so called very delicious food from his kitchen. At the same time he asked for food to be brought from the house of Laalo. Then Guru Nanak took the Laalo's coarse bread in his right hand and Malik Bhaago's delicious sweet breads in his left hand. Then he said to the Malik, "Now I shall show you that your sweet and costly bread is impure and not fit for consumption.

As the Guru pressed his both hands milk dropped from coarse bread of Bhai Laalo and blood oozed from Malik Bhaago's delicacies.

Malik Bhaago was wonder struck and the entire assembly was lost in amazement. Then the Guru said to him ."O Malik ! you can see with your own eyes, there is blood of poor people in your delicacies. You have amassed the wealth at the cost of others. As your earnings are impure so your food is polluted. Bhai Laalo has earned his bread by honest labour. He also shares his earning with others. So his food is pure and sweet.

Malik Bhaago became dumb. He considered himself to be a great sinner. He fell at the feet of Guru Nanak and asked him to pardon him. Then Guru Nanak asked

him to make an honest living. Malik Bhaago became a changed man. He happily accepted Guru Nanak as his true Guru.

After that Bhai Laalo's house became the meeting place for the devotees who came to listen the sweet hymns and preaching of the Guru. Daily a holy assembly of the disciples was held in the morning and evening. The people felt so charmed on hearing the hymns of the Guru that they made it a routine to attend the congregation. Guru Nanak wanted to resume his travels, but the people of the city requested him to stay there for more days. The Guru accepted their request.

In those days when the Guru was still in Saidpur, the young son of a local land-lord fell ill. He tried various medicines but the boy grew worse day by day. Then Malik Bhaago suggested him to seek blessing of Guru Nanak. When he met Guru Nanak, the Guru advised him that his son's good health lay in the blessed crumbs of a pious man. A peace of bread was brought from Bhai Laalo's house and his son was cured of his sickness.



SAJJAN, THE IMPOSTER

Upon Bhai Laalo's entreaty Guru Nanak agreed to extend his stay in Saidpur. Laalo's house became the meeting place for the disciples. Daily congregation was held and the disciples came to listen the preachings of Guru Nanak. The number of disciples was increasing day by day. The people listened to the Guru Nanak with great interest and affection. The Guru appointed Bhai Laalo as the first preacher of the Sikh faith. Bhai Laalo preached his teachings after he had left to resume his travels.

Guru Nanak and Bhai Mardaana set out on their next journey towards southwest of Punjab. During their journey they reached a village named Tulamba. There lived an impostor Sajjan in apparent piety and prosperity. He had built a large inn, in which a mosque as well as a temple was maintained for the use of Muslim and Hindu travellers. He welcomed the travellers for the night's lodging and free meal. The tired and hungry travellers were feeling relieved when he was welcoming them with folded hands and was leading them to his charitable home. His hospitality attracted the weary way farer. But at night rich sleeping guests were killed by his men. The dead bodies were robbed of their belongings and then were thrown into the deep wells built inside the complex. But those travellers, who were found to be moneyless were spared. Those travellers were proving very useful as they were always praising the hospitality of Sajjan. When Guru Nanak and Mardaana reached there they were warmly welcomed by Sajjan and his servants. When Sajjan saw the lustrous face of Guru Nanak, he read the signs of affluence. He considered him a rich businessman. He showed him an unusual courtesy. The Guru asked his name. Sajjan said, "Hindu call me Sajjan Mal and Muslim call me Sajjan Shah. But I am a holy man I do not believe in religions. I am friend of all. I serve the people in the Name of God."

Sajjan provided them a very comfortable room. The Guru and Mardaana sat on a mat. Mardaana played on the musical instrument and the Guru sang his hymns. They sang for a long time and Sajjan was waiting them impatiently. At last Sajjan came near the door and peeped inside the room. He was amazed to see the scene. Mardaana was playing on the musical instrument (rebeck) and Guru Nanak was



singing his hymn in praise of Almighty. The sight bewitched Sajjan. The sweet music captured him. He felt a new consciousness agitating in his mind. He stood calmly as if he had lost his senses. Then he opened the door and went inside. He fell at the feet of the Guru and confessed his sins.

The Guru smiled and said, "You should resolve to become holy in true sense and should distribute your all wealth to the poor. You should work honestly for your living. Sajjan promised to obey. He brought out all the things and gave them away in the Name of God. He converted his house a place of worship and charity. Guru Nanak gitted him with Name of the God and he became the second emissary of the Sikh faith.

From there the Guru and Bhai Mardaana travelled towards the east. On the way rains came and they were forced to stay in a town. When people of the town came to know of the arrival of the Guru, they made it a routine to attend the holy assembly of the Guru. Amongst these devotees there were two fast friends who lived in the same street. One day, when one was coming to see the Guru, he came across a prostitute and was allured by her charm. After that instead of visiting the Guru, he enjoyed the company of prostitute. One day when his friend was coming to pay homage to the Guru he was pricked with a thorn, while his fast friend who visited the prostitute found a gold coin (Ashrafi) in the street. The Guru's true devotee was bewildered by this incident. He told about it to the Guru. Guru Nanak heard it and said, "Your friend was destined to get a treasure of gold coins, but due to his evil deeds, it had been reduced to a single coin. But due to your past deeds you were destined to be hanged, but having reformed yourself, you have got the punishment of the mere prick of a thorn". When the disciple heard this he fell at the feet of Guru. He said, "My true Guru, grant me Divine Enlightenment". Then the Guru said, "The Divine knowledge can not be obtained by mere idle chattering, it is only obtained in the company of true assembly. In ego a man does not know the essence of liberation. He takes birth again and again as different living beings. But if God showers His grace and the man recites the Name of God then an everlasting liberation is obtained. Then he departs this world with honour and wears a robe of dignity at the Divine Portal. His fear of death is lifted and he becomes one with the Lord"

AT KURUKSHETRA

The Guru's way of preaching was very dramatic. He always visited the holy places on the occasion of big fairs. Once Guru Nanak visited Kurukshetra. It is considered to be very holy city as great war of Mahabhatta was fought here. Lord Krishna also delivered the teachings of Bhagwat Gita here.

On that day a big fair was held due to Solar eclipse. A large number of people had gathered there. Many Brahmans and holy saints had come there to attend the fair. Some were bathing in the Sarswati and others were sitting on the bank of the river. It is a belief that sun owes credit to Rahu and Ketu.



When the creditors ask the sun to pay their debits then the sun hides himself and that becomes the cause of solar eclipse. In order to save the sun from Rahu and Ketu the Brahmans and saints observe strict fast. The people give alms to the Brahmans and saints. All activities come to close during the period of eclipse. All pray to God for the safety of the sun. Generally such a fearful atmosphere is created that the people feel very sad and gloomy.

When the Guru accompanied by Bhai Mardaana and other sikhs reached there he found a great hustle and bustle. Guru and his associates also took there seats on the bank of the river. The Guru Nanak asked his sikhs to bring a big pot and to fill that with some water. Then he asked them to light the fire and place the pot on it.

The Guru knew very well that the solar eclipse was a mere heavenly phenomenon. It had no business with the mankind and the earth. The story of Rahu and Ketu was a false myth. He had gone there to educate the common folk.

When the Pandits saw the fire they at once ran towards him. They asked the Guru to extinguish the fire. But the Guru paid no heed towards them. They cried very loudly and the Brahmin chief said, "What are you cooking". The Guru replied that he was cooking meat. Hearing this they became very furious and called that act of grave profanation. They accused him of sacrilege. But the Guru said calmly, "Your beliefs are false and the story of Rahu and Ketu is imaginary. Nothing would happen. The sun would shine again and no Rahu and Ketu could stop him. Don't befool the common folk. Tell them that all happens according to Will of Almighty.

Then Guru Nanak addressed the pilgrims who had collected themselves around him. The Guru said, "Meditate on One God, who is sole Supreme Being. Nothing is equal to priceless Name of God. By the Name of God are sustained all creatures, continents, universes and countless suns and moons. Like God His Name is also the Supreme power. You should not be afraid of such eclipses of sun and moon because all the creation is working under His command and He himself is present every where"

AT HARDWAR

From Kurukshetra the Guru proceeded towards Delhi. On the way he stopped at Panipat. There he met a Shaikh who was then occupying the seat of Shah Sharf. When the Guru reached Delhi the Hindus as well as Muslims turned out to see the holy Saint who had arrived in there city. The Sultan of Delhi also came to pay his homage. The Guru was meeting all kinds of people. His main purpose was to educate them and to show them the true path. Preaching his holy message the Guru reached Hardwar, the ancient place of Hindu pilgrimage on the bank of sacred Ganges. At Hardwar the river Ganges enters the plains.

When the Guru reached there a big fair was being held there. Thousands of people had gathered there to take bath in the holy river. Guru Nanak stood with the



pilgrims on the Khushwant Ghaat, where the water of river was considered to be the holiest. The pilgrims dipped themselves in the river to perform their ablutions. They prayed and tossed water in palmsful towards the rising sun. It was their belief that by doing so, they were offering water to their forefathers. It was their false belief and the Guru had gone there to educate those people. The Guru always applied a unique method of teaching. Here also he did a strange thing. The Guru began to throw the water to the west. The Brahmans and other people were surprised to see this. They wondered that nobody had ever done such an act before. Many Brahmans and pilgrims gathered around him. Some thought he was an atheist and others called him a Muslim. One of them questioned him, "Are you a Hindu or Muslim? Why are you throwing water to the west". The Guru smiled and asked in return, "Why and to whom are you making this offering of the holy water? Whom will this water benefit?" They promptly replied that they were offering oblations to the spirits of their thirsty dead forefathers. Hearing this Guru Nanak continued his procedure with more earnestness. The pilgrims were astonished to see it. They again asked, "Why are you offering water towards the west?" The Guru said, "I am watering my fields. There is my farm in Punjab which needs watering". The pilgrims felt amused and said, "How far are your fields from here?" The Guru replied that those were about two hundred Kos away. Then the Guru asked, "How far are your forefathers from here?" They said, "Our ancestors are in the next world. The distance is beyond our imagination". Then the Guru taught them that their rituals were baseless. They should recite the Name of God. He is sole creator of this universe. The pilgrims realized that practice of offering water to their forefathers was useless. They thanked the Guru for showing them the right path. They perceived that the Brahmans had been merely misguiding them. They should believe in One God who Himself has raised all creation and Himself is performer of His wonders.

PURITY AND DEFILEMENT

After preaching the pilgrims, the Guru returned to his residence. On his way he saw a Brahmin cooking his food. He saw that Brahmin had marked a line around him in order to keep it safe from the shadow of a low caste. He decided to educate the Brahmin for his false belief of purity and defilement. The Guru took an iron pan and went towards Brahmin. He crossed the line marked by the Pandit. Then the Guru said, "Please give me a piece of burning coal so that I may also cook my meals". When the Pandit saw the Guru just near, he burst with rage. He became red with wrath as if he was also burning like coal. He said, "Who are you who have dared to



cross the line of purity? Now my cooked food has been defiled. All have become useless. First I plastered this place with cow dung then I washed the sticks and then got it dried. Then I took bath in the holy river and marking a line of purity around me, began to cook the food. You have defiled my pure food. Get out from here otherwise I will throw a burning coal at you".

The Guru remained calm and quite. Then he said, "How have I defiled your food. I have not touched anything. Why are you burning like fire? Please tell me what damage have I done to you?"

Hearing soft words of the Guru, the Brahamin showed his displeasure and said, "You mean that I should allow those dooms, butchers, sweepers and crematory incharges to enter into my kitchen. You want that a high caste Sarswati Brahamin should lose his religion?" The Guru smiled and said, "What do you mean by religion? You have put on your fore-head paste-mark and on your waist have weared Ochie coloured dhotee. You have plastered your kitchen with cow dung and then have drawn a line around it. Then sitting inside this kitchen you have cried loudly, "Do not foul my kitchen", do you think by doing all these hypocrisies you have become pure. Now I have been seeing four women of lowest castes sitting with you. You are not alone here. You are sitting here with your four fast friends"

The Pandit was astonished to hear this. He said, "Where are these four low-caste women? I could not see them."

The Guru said, "The defilement does not come from out side, it comes from within. These four women who are seated beside you are the ignorance, cruelty, slander and wrath. You can not call yourself pure unless you get rid of these four out castes. You are afraid of dooms, butchers, sweepers and chandaals. But you must know that ignorance is the doomani, cruelty is the butcheress, slander is the sweepress and wrath is the chandaal. O Pandit ! what is the use of drawing lines around your kitchen when these four outcastes are within you. You should make truth your continence, good deeds your markings and make meditation on God's Name your bath. Those alone shall be considered holy who do not lend their steps to sin."

AT BANARAS, ADVICE TO PANDIT CHATTUR DASS

The Guru visited almost all the important centres of Hindu religion. Where ever he went he gave the people divine knowledge and reformed them so that they might become noble and gentle.

The Guru travelled towards south. He visited Prayag a Hindu pilgrimage situated on the junction of the rivers Ganga and Jumna. The point where the two rivers meet is considered very holy for bathing. From Prayag the Guru travelled towards Banaras.



Banaras is considered to be a city of intellectuals. When the Guru and Bhai Mardaana reached there they found the learned Brahamins studying the scriptures. They were also giving instructions to their pupil who were sitting around them on the ground. There were some Vaishnavas who were worshipping the stone. The naked-bodied ascetics were engrossed in various forms of penance. The Guru also saw some people sitting outside in postures of meditation.

Guru Nanak was wearing such a unique garb which was neither of a householder nor a saint. The Guru and Bhai Mardaana took their seats near a main crowded crossing. Then the Guru asked Bhai Mardaana to tune the musical instrument and the Guru began to recite a hymn. When the learned pandits heard the melodious voice of the Guru, they were attracted towards him. At that time the leader of the Brahamins was Pandit Chattur Dass. He came with his companions and sat near the Guru. At the end of the recitation, the Guru opened his eyes and saw many Brahamins and common folk sitting around him.

Then Pandit Chattur Dass paid homage to the Guru and said, "What faith do you profess? You neither seem a Muslim Faqir nor a Hindu Saint. You are not carrying Saligram and devotee's stone. You do not possess rosary and there is no mark of white clay upon your forehead. Please clear our doubts".

Then the Guru again asked Mardaana to play the Rabab and sang a hymn. Then the Guru explained them the meanings of the hymn. He said, "You should make God's Name as Saligram and your good deeds as basil wreath round your neck. You should seek Divine Grace and this must be your raft's anchor. You should not waste your time by watering the barren lands and plastering the wall made of sand. Your good deeds must be string of vessels to draw water from the well and yoke your mind to the wheal. You should take the nectar of union with God and irrigate with it the land. Then great Gardener, the God will own you".

Pandit Chattur Dass was very much impressed on hearing the Guru's sermon. He requested the Guru to stay at Banaras to learn the fourteen sciences. But the Guru said, "For me one word is of real account. I consider him truly learned, who has engaged himself in the service of others."

AT GAYA, ADVICE TO PANDAAS

From Banaras, the Guru and Bhai Mardaana travelled towards east. They reached Gaya, situated on the left side of the Phalga river. It was the holy place where Lord Budha had attained Enlightenment. But in those days it had become a stronghold of Hindu Worship. There existed forty five points from where it was supposed that the forefathers could be supplied all necessities. The common people were assured that rice cakes given in the names of their forefathers would bring them sanctity. If the lighted tiny lamps were given to the Pandaas, they could also illuminate their paths in the heaven.



By one way or the other the Pandaas were looting the common folk. They were befooling them that whatever they had been giving them, that ultimately would reach their ancestors.

When the Guru and Bhai Mardaana reached there, the Pandaas considering them as rich men, surrounded them. They asked them to accept their services. The Guru declined their services and said, "First tell me where my ancestors are residing". The Pandaas were bewildered to hear this and they could not answer. Then the Guru again asked, "Can you tell me about my parents? Are they alive or dead?" The Brahmans felt ashamed and they started to see towards each other.

The Guru advised them, "Rice cakes placed on plates made of leaf are useless. God's Name alone is man's support here and in the next world. You make the rolls for the departed souls but you eat those yourself. The light of tiny lamps does not illuminate the dark paths of your ancestors. You yourself are sitting in the darkness of ignorance. First yourself attain enlightenment. For that purpose make the sole Name of God your lamp, then pour in it oil of sufferings. This oil should be burnt by the light of realization. Don't befool the ordinary people. You should make the praise of God as a holybath at the Ganga and Banaras. The true ablution is that when one is attuned forever in the praise of God".

On hearing the Guru's words, the Brahmans were greatly impressed and they fell at the feet of the Guru. There also lived a Dev Gir, the chief priest of the Budha Gaya. He became an ardent devotee of Guru Nanak. The Guru honoured him as his representative and he led his disciples congregation after the Guru had left. It is said that Bhagwan Giri third in succession from him met Guru Har Rai Ji.

SAALIS RAI, THE JEWELLER

The Guru stayed for some time at Gaya. Then they visited a town Rajauli. There lived a holy Faqir named as Kalhan Shah. The people of that area respected him for his piety and good nature. He was very much pleased to meet the Guru. The teaching of the Guru impressed him. From there the Guru and Bhai Mardaana travelled towards north east and reached Patna on the bank of the Ganga. They chose a suitable place and stayed there. People from far and near had gathered there to take a bath in the holy river. They were also enjoying the company of the Guru. They were feeling enchanted on hearing the holy hymns of the Guru. The sermons of the Guru were piercing through their hearts.

One day Bhai Mardaana requested the Guru that he wanted to see the city of Patna and also desired to buy some edible articles. The Guru allowed him and gave him a piece of precious jewel and asked him to go into the city to buy with it what



he desired. Mardaana went from shop to shop and told them that he wanted to sell the jewel in order to buy some articles. But no one cared to buy the jewel. They were saying that he was carrying an ordinary stone and that was worthless for them. If he had to buy some thing then he should make the payment in cash. Mardaana was disheartened. At last, one shopkeeper told him that if he wanted to sell the stone then he should meet Saalis Rai, the jeweller. Mardaana at once reached the shop of Saalis Rai and said, "My master has sent me to sell this jewel, please check it and pay me the reasonable price". Saalis Rai took the jewel and when he scanned it, he was wonder struck. He handled the stone very carefully and kept on seeing towards it very curiosly. Then he gave one hundred rupees to Mardaana and also returned the jewel and said, "This is a very costly jewel, I can not pay its price. But I am giving you hundred rupees as the fee of having a glimpse of such a costly jewel". Mardaana was also surprised to hear this. He met the Guru and narrated him the jewel's episode. The Guru declined to take the money and asked Bhai Mardaana to return the money back to the jeweller. Mardaana went back and handed back the money to the jeweller. He said, " My master does not keep money. He is a Saint and he is devoid of wordly attractions". Saalis Rai became very anxious to see his master. He asked his servant Adharaka to take some presents and fruits with him and to accompany him. They requested Mardaana to lead them so they could meet his master.

Mardaana led them and they reached the place where the Guru was sitting. They bowed before the Guru and placed their presents and gifts in front of him. The Guru smiled and asked them to sit. The Guru explained them about the path of Sikhism and they became true followers of the Guru. They became dedicated to word's of the Guru and his new mission. When the Guru departed from Patna they jointly preached the teachings of the Guru. In the time of child Guru Gobind Singh, Adharaka's descendants were Gulab Rai and Ganshaam Dass and Saalis Rai's descendant was Fateh Chand Maini.

DAMSELS OF KAMROOP

Journeying through Bengal and Bihar the Guru arrived in Kamroop the land of magic and witchcraft. They camped out side the city. The city of Kamroop was a part of Assam. The ruler of the city was a very beautiful queen named Noor Shah. In reality Noor Shah was the name of a magician from whom the queen had learnt the art of black magic. She was very fond of casting her magic spell on men and used to make them captives. She enjoyed by teasing the innocent and poor victims.

One day Mardaana requested the Guru to allow him to see the beauty of that fascinating city. The Guru said, " Do go if you want, but you should beware that this city is commanded by witches. They befool the newcomers".



Mardaana handed over his 'Rabab' to Guru and entered the city. When he saw some beautiful women of the city he was fascinated. When he reached at the door of the Noor Shah's house, beautiful damsels who were standing at the door, called him inside. Mardaana fell prey to their witchcraft. He obeyed and followed them. The queen Noor Shah was very much pleased to see him. She asked her damsels to serve him with a nice food. Mardaana relished the rich food. Then she enchanted him with her charming beauty and sweet words.

Soon Mardaana became unconscious and fell asleep. The Guru waited for some time and then he set out in search of him. He entered the house of Noor Shah and asked her about Mardaana. When the queen and her damsels saw the Guru, they thought that they would also enchant him. They tried again and again but nothing availed. Then Guru Nanak seated himself on the ground. Noor Shah at once asked her damsels to dance and sing in the most attractive fashion. Then Guru took his Rabab, which Mardaana had left with him while going to the city. He tuned the 'Rabab' and began to sing his hymn. In his hymn he told Noor Shah and her damsels that they were doing evil deeds. He also told them that though their skin was charming, but their spirit was black. They were committing sins and God would punish them for their misdeeds. He also advised her that by befooling the people she could not win the True Lord. "They alone find Him who learn to efface themselves. The kings and their palaces are false. Gold, silver and wearer of these ornaments are also false. All desire to make their faces and bodies very attractive by wearing fine and costly clothes. But these bodies and fine clothes are also false". When Bhai Mardaana heard the voice of his master, the spell of magic vanished and he awoke up and coming outside bowed before the Guru. Noor Shah was astonished to see Mardaana all the better. Though she wanted to charm the Guru but she was herself enchanted. She threw her scarf round her neck in penitence and bowed before the Guru. She became a Sikh of the Guru. She freed her slaves and distributed her property within the poor. She became a preacher of Sikhism.

A STRANGE BOON

The Guru and Mardaana stayed at Kamroop for several days. Noor Shah had changed her name as Parbati and spent her remaining life in the service of the poor. Then the Guru travelled towards South. On their way they happened to stay in the outskirts of one village. The people of that village were uncivilized. When Mardaana went to see that village, they treated him badly. Mardaana talked with them very politely, but they did not listen to him. When he asked for some food and water they began to abuse him loudly. When Mardaana told them that he had not done any harm to them, they became more rude and harsh. They set their dogs on Mardaana. He was



forced to leave that village. He told the Guru about the uncivilized behaviour of the villagers. After a while they saw that the lads and dogs of the village were coming chasing Bhai Mardaana. The Guru said, "Bhai Mardaana! your friends are coming here also to greet you". Then Mardaana said, "Now I am not afraid of them, I am sitting under the shelter of my master". Within a few minute, they reached near them. Shouting loudly they said, "O beggars! How have you dared to visit our village? Go away at once otherwise we will try to beat you".

The Guru smiled and said, "My dear brothers, we have not come to reside in your village. We do not want to make your village our permanent abode. We are very pleased to see you. I pray to God that this village may thrive and people of this village stay here for ever. They should never desert their village". The villagers returned back happily, but Mardaana was disappointed to hear such a strange boon.

They left that village and visited the next village. People of that village treated them very cordially. They provided them nice food and served them as if they were their very near relatives. They paid great attention to the words of the Guru. The Guru advised them to lead a truthful and honest life. He also told them that service of mankind was service of God. They requested the Guru to stay with them for few more days. The Guru agreed and the whole village made it a routine to hear the divine hymns of the Guru. They were also singing the hymns of the Guru. They were finding great peace and bliss in the company of the Guru. When the Guru left that village the villagers went along with him upto the outer limits. When the Guru and Mardaana departed that village the Guru said, " This village may become the deserted. God may force them to leave the village". When Mardaana asked the Guru about such a strange boon, the Guru said, "The residents of the first village would do well to remain so that they may keep their manners upto themselves, the villagers of second village should scatter so that they mingle with other people and make them good and pious. The fear of God is mighty and of great weight. Egoism is worthless and just vociferous. Who walks under the weight of such fear, he through Divine Grace attain knowledge of God. The inhabitants of the first village were living under the shadow of ego and of the second village were living under the weight of the fear of God".

JAGAN NATH PURI

Guru Nanak was a great traveller. He visited nearly all the important places of Hindu religion. He also decided to see the city of the temple of Jagan Nath, Lord of the Earth. Jagan Nath is title of Lord Vishnu, second god of Hindu incarnations. Lord Krishna is also believed to be the incarnation of the Lord Vishnu. So in this temple image of Lord Krishna is worshiped. This image is very huge in size. Every year the idol of Lord Krishna is mounted on its big chariot and is taken out in a great procession. From all over India devotees gather to take part in the procession. Many people seek the honour of dragging the wheeled chariot. In those days it was also a belief that those people who threw themselves in front of it to be crushed under the wheels, were rewarded salvation. Lord Krishna was exempting them from transmigration. Guru Nanak decided to free those people from such false beliefs.



Guru Nanak and Mardaana sat near the shrine. Mardaana tuned his musical instrument and Guru Nanak sang his divine hymn in a very sweet voice. They were performing this act daily. The divine music was touching the hearts of the devotees with fresh fervour. Many devotees made it a routine to attend the divine congregation of the Guru, instead of going inside the temple. The temple priests though were feeling angry against the Guru, but the divine ecstasy was piercing their hearts and they were also enjoying the heavenly bliss.

One day chief priest of the temple invited the Guru to join the evening service of lights in the temple. The Guru agreed to go with him.

In the evening the priests lighted the tiny lamps. They placed these lamps on a jewel studded salver. Then they put some flowers and incense on it and swung the salver from side to side in front of the idol of Lord Krishna. They also chanted some holy hymns and blew conches and rang the bells. But the Guru did not participate in the ceremony. The priests felt very angry and they complained the Guru about this. Then the Guru said, "Your this homage is too small for a God as high as the Lord of the Universe". Then he sang a hymn in praise of the Supreme Lord which is unrivalled in the whole gamut of world poetry.

"The sky is the salver ;

And on it placed are sun and moon the lamps.

The brightest luminous stars on the sky are the pearls.

The scented air from the sandal-clad hills is the incense.

The winds make the fan for You.

The entire blossoming vegetation is Your flower offerings.

The unstruck harmony is Your trump.

In this way for ever goes on aarti for You".

After completing his hymn the Guru explained them the hidden ideas and advised them that the aarties performed by them were worthless. Nature herself is performing the aarti of Great God.

RUHEL KHAND

The Guru stayed for several days at Jagan Nath and advised the innocent people to shun the worthless superstitions, traditions and customs. He also told them that they would not achieve any thing without the grace of the God. He said, "Your souls which have wandered over many multiple births could not achieve the everlasting bliss by merely throwing yourselves in front of the wheels of the chariot. You should recite the Name of the God and by meditating on the Name of God you can realize the God. He who follows his Will shall obtain the fruit of His hearts desire".

From there Guru Nanak and Mardaana set out for Ruhel Khand. In those days Ruhel Khand was a very backward area. The residents of that area were very cruel.



They used to make ordinary travellers as their slaves. The slaves had to work very hard for a meagre food. When the Guru heard about these people he made up his mind to meet these people. He asked Mardaana to stay at one place so that he might go there to change their minds. But Mardaana requested the Guru to accompany. So they reached that area where Ruhelaas had their independent rule.

When some Ruhelaas saw the Guru and Mardaana coming towards them. They caught them and sold them to the Ruhela chief. But when the Ruhela chief found them very innocent and care free, he employed them for his household service. In a few days he was very much impressed by their service. Generally he feared to face the Guru. One day he asked the Guru to bring a pot of water. When the Guru brought a pot full of water placing on his head he was wonder struck to see that pot was not touching the head of the Guru. Instead that was floating in the air a few inches above the head.

At night the Guru and Bhai Mardaana were sleeping in a hut specially made for the slaves. That hut was guarded by Ruhelaas so that the slaves might not run away. After passing some part of the night the Guru used to sing his hymns and Mardaana accompanied him while playing on the rebeck.

Ruhela chief and his wives heard that melodious and sweet voice many times. In order to trace that voice, one day the Ruhela Chief followed that voice. When he reached near the hut of the slaves, he heard the voice very clearly. He at once asked his servants to bring the lights so that he might trace the musician. When he entered inside the hut he found that the Guru was singing and his companion was tuning the musical instrument. He sat there for a long time but the Guru did not care. The voice and words of the Guru enchanted him very deeply. He himself became a slave of the Guru. When the Guru completed his hymn he at once fell on the feet of the Guru and said, "My Lord forgive me! I have made the God my slave but now I am your slave. Please instruct me what should I do now". The Guru advised him that he should let free all the slaves and in future must lead a pious life. He obeyed and all slaves were set free.

RETURN TO TALWANDI

Mardaana urged the Guru to return back to visit their homes and rest their weary limbs. Thus after visiting all the famous places of pilgrimage, they returned to Sultanpur Lodhi. He had taken about twelve years to complete his first Udaasi. But instead of going into the town, the Guru sat under a shady tree on the bank of the Bein river. Mardaana went inside the town and informed sister Nanaki and brother-in-law Jai Ram. They were overwhelmed with joy to hear this pleasant news. Within no time the news spread in the town that Guru Nanak had returned back after twelve years. Nawab Daulat Khan Lodhi, his ministers and the public flocked to meet Guru Nanak.



The Guru greeted them cordially and blessed them for their love shown to him. They stayed there for seven days. Then the Guru and Mardaana resumed their journey towards Talwandi. As they approached their native place, Guru Nanak paused and sat down outside the village. Mardaana was very eager to go into the village to see his parents. He made obeisance by touching the feet of the Guru and took leave of him. Then he went into the village and arrived in his house. His parents were surprised and overwhelmed with joy to see their son. News spread through the village that Mardaana had returned back. In Puratan Janam Sakhi it had been written that when the villagers saw Mardaana they said, "He is just a shadow of Guru Nanak. He is no longer what he was. He has become greater than the world". Then Mardaana went to Guru Nanak's house. He told his parents about Guru Nanak. When Mother Tripta heard such a good news, she at once wrapped in a bundle some clothes and sweets to bring his son home. Bhai Mardaana and Mother Tripta reached the spot where Guru Nanak was sitting. When the Guru saw his mother, he rose from his seat and greeted her by touching her feet. The mother started expressing the pangs of separation she had undergone. She kissed his forehead and said, "May I be a sacrifice to you my dear son. May I be sacrifice to your name and to your sight, May I be sacrifice to the tracks you have trodden and to the very ground on which you now stand. You have made me extremely happy by showing your face."

Meanwhile Mata Sulakhani and his two sons Baba Lakhmi Chand and Baba Sri Chand also reached there. When father Kaalu arrived then Guru Nanak paid his respects by touching his feet. Rai Bulaar though weak due to old age, reached there on foot. Guru Nanak spent some time at Talwandi. Then Guru asked his family to shift to Kartarpur. Mostly all the Guru's childhood friends accompanied the Guru. Mardaana also took his family with him. At Kartarpur he narrated the strange and true stories of their adventures to their close friend Bhai Bala.

Staying at Kartarpur for a month the Guru set out for his new journey. Bhai Mardaana was also with him.

DEMOLISHED THE COTTAGE OF A DEVOTEE

After meeting his parents, Guru Nanak Dev Ji started his religious tour along with Bhai Mardana. While travelling they reached a village. In that village lived a poor carpenter, who was staying in a small cottage.

When the Guru entered inside his cottage the poor man welcomed the Guru with a smiling face. The Guru wanted to spent night in his cottage.

The poor man himself prepared food for his guests and served politely. At night he offered his only cot to the Guru and himself massaged the feet of the Guru.

Next day when sun rose, Guru Ji made up his mind to travel further. But before leaving the house of that poor man, Guru Ji broke the only cot, which the poor man has offered to the Guru for sleeping. Then Guru Ji broke all the earthen utensils and other articles that the carpenter had in his cottage. After coming out of the cottage the Guru also demolished the entire cottage.

Then the Guru started on his journey, the poor carpenter also accompanied them in order to bid them farewell. When that poor man returned back then Bhai Mardana who was very surprised to see that act of the Guru said, "My Lord! That poor man had served you very humbly and he remained awake all night while serving you and massaging your feet. But without giving him any reward, you have demolished his cottage and broken his utensils. I could not understand the enigma of this act. Please tell me the mystery of this phenomenon."

Hearing this the Guru said, "His service has been approved in the court of the God."

When the carpenter returned back towards that place where his cottage was demolished, there he saw a very beautiful house. When he entered inside the house, he saw that house was well furnished. There were lying all types of utensils, bedsteads and other necessities of daily life.

THE LEPER CURED

Before going on a long journey Guru Nanak decided to go to Sultanpur to meet his sister. There they stayed for a month. The Guru told her about their new abode at Kartarpur. From Sultanpur the Guru set forth towards-west. They crossed the river of Beas at the ferry of Goindwal. From Goindwal, when they advanced further they reached on the outskirts of a village. There they saw a solitary hut. In that hut lived a leper, whom his relatives had deserted to live in that solitary place. All the inhabitants of the village were afraid of his disease and no one even dared to come near him.

When the Guru and Bhai Mardaana reached near his hut the Guru said, "My dear friend, we are travellers, we want to stay with you to-night. Will you please allow us to have the honour of your good company?" The leper was surprised to hear such words from a stranger. Though he tried to tell them about his disease, but he could not utter a word. Then again the Guru said, "Brother, if you are unable to accommodate us, we can stay outside your hut."

But the leper did not come out of his hut. From within the hut he said, "Benevolent Sir, you have done great favour by coming near my hut. Even the animals of jungle flee from me. I am suffering from a chronic disease. I am the lowest and worst man in the world. My soul is in continuous agony." Then the Guru asked Bhai Mardaana to tune the rebeck and the Guru sang the following hymn.

"He who forgets God's word, suffers and wails like a leper. His soul remains in continuous agony. But what is use of lamenting. God knows our innermost un-uttered thoughts. God is the creator and preserver of all. Those who recite His Name are saved. Then Lord takes care of them in sufferings. God is always merciful, those who try to seek Him, He rescues them of all sufferings."

When the Guru completed his hymn he opened his eyes. He saw the leper with folded hands sitting before him. Then the Guru said, "How are you my dear friend? Why are you residing outside the village in such a small hut?" Then the leper said, "I am suffering from leprosy, my relatives and other villagers have turned me out of the village so that they may not get this dreadful disease." Then the Guru smiled and said, "My friend, you seem to me hale and healthy. Where lies the leprosy for which you have been

banished from the village?"

But when the leper saw towards his hands, he found no mark of disease. He was surprised to see all this. He at once fell at the feet of the Guru and became a votary of Name. The Guru advised him to recite the Name of God. He said, "Now you should not go to your village to meet your relatives and friends. They would come themselves fortunate to meet you. Those who were cursing your hands, will now feel honoured to kiss them. They will consider themselves to pay homage to you. You showed patience and had spent your life keeping God's Name in your heart. God has rid you of this chronic disease."

Advising the faqir, the Guru continued his journey towards the north-west.



PIR HAMZA GAUNS

After curing the leper, the Guru and Mardaana visited Talwandi and Saidpur. They stayed for some days at Saidpur. There he stayed with his first Sikh, Bhai Laalo. From Saidpur the Guru came to the ancient town of Sialkot. At Sialkot there lived a Sufi Fakir named Pir Hamza Gauns. He was considered to be possessing great miracle powers. The people of the area were very afraid of him. He had undergone many Chalihaas (forty-days self mortification).

In Sialkot there lived a Khatri named Ganga. He was very rich but was very worried as he had no issue to inherit his property. One day he went to Pir Hamza Gauns and requested him for the blessings of a son. He promised the Pir that if he had children, he would present his first born son to him as his disciple. After few years, there were three sons born in the house of Ganga. Then one day Ganga took his elder son and met the Pir. He was not willing to offer his son to the Pir. So he said, "Pir Sir, I have brought my son, now tell me what money will you take as a price of my son. I desire absolution from the pledge with offers of money, whatever the amount you may ask." Pir was enraged to hear this. He said, "I want your son, nothing else. I don't want money, we faqirs have no attraction for the wealth. It is useless for us."

But when Ganga was confirmed that Pir was not interested in the money, he took his son back home. This made Pir so angry that he decided to punish the city of liars. He confined himself to the solitariness of a small vaulted room and ordered his servants to let no body enter near the area. He started his forty-days self mortification for the destruction of the town.

When the Guru reached the city he took his seat under a Ber tree. There he learned that the Pir had laid the town under a curse of destruction. The Guru tried to meet the Faqir, but every time Mardaana was sent away by his attendants. When the people of Sialkot came to know that Guru Nanak had been sitting under the shade of a Ber tree they thronged to meet him. They requested the Guru to protect them from the fury of that Pir. Guru Nanak said to them, "Don't worry ? The tomb of the room will automatically burst in the mid-day and the Chalihaa of the Faqir will remain incomplete. The people of the city felt some relief.

At noon they saw that the tomb of the room cracked and fell apart and the Pir rushed out of the room. He was so horrified that he forgot all about the Chalihaa. When his attendants told him about the Guru, he came to see him. The Guru advised him. "You must not blame the sins of one man upon all the inhabitants of the city. You are a holy man. It is the duty of the holy man to serve the people instead of destroying them."

Pir Hamza Gauns became a sikh of the Guru.



MIAN MITHE SHAH

From Sialkot the Guru and Bhai Mardaana travelled towards west. They reached Mithankot where a Pir, named as Mithe Shah lived. He was considered to be possessing many miraculous powers. The people of the area were afraid of his occult prowess. Due to these powers he had become very conceited, haughty and arrogant. The Guru went there to teach him a lesson. They stayed out side the village in a beautiful garden. There they daily held a holy congregation. Bhai Mardaana used to play on the rebeck and the Guru recited his Divine Hymns.

When the people of the area came to know about the arrival of the Guru, they flocked to hear the sweet words of the Guru. The attendants of Pir Mithe Shah were also very much impressed by the holy teachings of the Guru. They requested the Pir to pay a homage to the Guru. But he was so proud of his spiritual powers that he declined to attend the Darbar of the Guru.

After some days, when he was convinced about the greatness of the Guru he came to attend the Darbar. When he saw the enlightened face of the Guru, he was fascinated. He made up his mind that the Guru should be brought into the fold of Islam. So he wanted to bring him round through logic. He said, "You are a Hindu Faqir, who is your god?" The Guru replied, "Mian Mithe Shah ! first sit down comfortably. I have come here to clear your doubts. I believe in One God, the Almighty. I do not worship a god made of stone. If the idol is god then all other stones must also be gods. Those who fall at the feet of the stone idol, their service is futile."

The Pir was astonished to hear such a clear cut reply of the Guru. Then to clarify his doubt he said, "But you must be believing in one prophet. Without prophet a man cannot attain unity with God." The Guru advised him, "God has always revealed Himself as eternal Light. Perfect vision is the vision of God's light and beauty. There is no need of god, or prophet to get enlightenment. These gods and prophets are all dependent upon God. Muslims seek the help of prophet and Hindus depend upon gods. Then what is the difference between these two religions. I do not believe in gods who live only in heaven. God is immense and omnipresent. God is everywhere and He pervades everything."

Pir Mithe Shah had no question to ask now. He was surprised to hear the reply

of the Guru. But still he had one thing in mind." He said, "We believe that people who do good deeds go to heaven and who act evilly, reach hell. What your religion speaks about it?" The Guru smiled and said, "Heaven and hell are two states of mind and not geographical localities in time and space. I do not believe that the dead humanity will remain in the grave till the end of the world. When the mind is illumined and treasure of spiritual life acquired then what the need remains for the dooms day?"

The Pit Mithe Shah was so impressed that he became a sikh of the Guru.



DUNI CHAND MILLIONAIRE

From Mithankot the Guru and Bhai Mardaana travelled towards Lahore. In Lahore there lived many Sikhs of the Guru. Whenever he travelled from Sultanpur Lodhi to Talwandi he always stayed at Lahore.

At Lahore there lived a very richman named Duni Chand. He had amassed a lot of wealth and property and lived a luxurious life. When he came to know that the Guru had been staying at the bank of river, he took his horse-carriage and reached there. He requested the Guru to accompany him to his house. The Guru refused to go with him, telling him the main reason that a big assembly would be held at the very spot in the evening. Thousands of disciples would return back disappointed. But when Duni Chand promised that he would send them back with in an hour, the Guru agreed to go with him.

When the Guru and Bhai Mardaana reached the big house of Duni Chand they found there thousands of Brahmins and Sadhus enjoying the grand feast arranged by Duni Chand. The Guru said, "Duni Chand! what is the reason you have invited so many Brahmins and Sadhus on a grand feast and also there are flying seven beautiful flags. What to these flags stand for?" Duni Chand replied, "My Lord! today I am observing anniversary feast (Sharaadh) for my deceased father. So I am entertaining the Brahmins and Sadhus so that the food served to them could reach the departed spirit of my father. These seven flags signify the size of the sotrunie I have been able to amass. Each flag stands for worth a million of rupees." Then Guru handed over him a small needle and said, "Duni Chand! keep this my needle as deposit of mine and return it to me in the next world." Duni Chand took the needle but soon he realised that it would not be possible for him to carry the needle to the next world. He bowed at the feet of the Guru and said, "How can I take this needle with me to the next world." Then the Guru said, "If you can't take this needle with you then how can you take these seven million rupees with you? You are also distributing clothes and providing foods to Brahmins so that may reach your father. But that is also not true. Your father is wandering in the jungles without food. He has taken a rebirth as a wolf and he is hankering for food from one place to another. What you have given to Brahamans, no part of that food had reached him. If you want to see him, you can find him in the north side near a Banyan tree on the bank.

of river Ravi." When Duni Chand heard this he at once ran towards that side of the river. At one place he heard the cry of a wolf. He stopped there and found a wolf. Within a few minutes, the wolf vanished and a figure of his dead father appeared before him. He was astonished to see his father. His father said, "Duni Chand! don't fear of me. In my next birth I have born as a wolf. I have been wandering for food since my birth. I amassed three millions in my life as a man, and you have amassed seven millions of rupees. But this wealth does not serve in the next birth. I had collected that wealth by every legal or illegal means and you have even gone beyond my methods. So go to your home and distribute all your wealth to poor and needy." When the figure of his father vanished Duni Chand returned home. He bowed at the feet of Guru and distributed his wealth to the poor and needy. He became dedicated sikh of the Guru. He was the man who helped Guru Nanak to colonise Kartarpur.



KAUDA, THE DEVIL

The Guru and Mardaana stayed for few months at Kartapur. Then they started their second journey towards Deccan. They reached a thick forest area. There they rested outside a village. The villagers came to pay homage to the Guru. They told the Guru that nearby in the dense forests lived a savage tribe, who were man-eaters. They also informed the Guru that those people were very cruel. An old woman said, "Holyman these people had eaten my two sons, whenever they found some body alone, they catch him and after killing, eat his flesh. There are living many animals in the forests, but they prefer to eat the flesh of men, women and children. Devil Kauda is head of this tribe. My sons were very brave, one day they decided to kill this monster, but when they entered into the dense forest they fell into their trap and lost their lives. A holyman of God can save us from these cruel devils."

On hearing the story of the old woman, the Guru made up his mind to meet Kauda. He asked the villagers to illustrate him the nearest way going towards their village. Though no villager gone to that village had returned back, but they knew the whereabouts of that village. They informed the Guru, whatever they knew.

In the evening the Guru and Bhai Mardaana set out towards that village. Moon was shining brightly. So they had no difficulty to travel in the night.

Early in the morning they reached near the village. Those people were living in huts made of wood and straw. Outside these huts there stood a tall and big Banyan tree. The Guru asked Mardaana to sit under that tree. They rested for some time. Then Guru Nanak asked Mardaana to tune the rebeck. When Mardaana played the rebeck on a particular tune asked by the Guru, a sweet hymn resounded in the air. The Guru started to sing his hymn in very sweet and loud voice. When the Bheels, the followers of Kauda heard this sweet song, they were startled. They began to gather outside the village. They informed Kauda as well. Kauda was also charmed to hear such a sweet voice. But he was also surprised to know that the voice was of a human being. No man, woman or child had ever dared to come near their village. Kauda asked his men to follow him. He pursued the voice and reached the place where the Guru was reciting his hymn. He asked his men to sit and not to disturb the singer. He said to them, "He is not a man, he seems

to me a supernatural power, if we tried to kill him, his celestial power will ruin our village."

When the Guru stopped the recitation of his hymn and opened his eyes, he found Kauda and his associates standing before him. The Guru smiled and said, "How are you Kauda my friend?" Kauda was very much impressed when he heard his name from the lips of a stranger. He also noticed that the stranger was speaking in their own language. Kauda asked, "Who are you, and why have you come here?" The Guru glanced into the eyes of Kauda and said, "We have come to meet our friend Kauda and we are pleased to see you. Please sit down." Kauda and his companions sat nearby. The Guru said, "God is one and we are all creation of God. We all are brothers. You kill and eat the flesh of your brothers. It is in-human, God does not like it. So one day He will punish you. So you must shun it and should become kind and gentle."

Kauda was so moved by words of the Guru that he fell on his feet. The Guru asked him to rise up and advised him to give up the cruel way of his life. Kauda promised to reform his tribe of man-eaters and became the disciple of the Guru.



RAJA SHIV NABH

All Bheels came to see the Guru. They offered him fresh and dry fruits. The Guru stayed with them for few days in order to make them the part of the other world. From there the Guru's course was towards the south. The Guru visited such towns as Nasirabad, Ujjain, Indore, Burhanpur, Amaravati, Hingoli, Bidar, Golconda, Pondicherry and Rameswaram. At Rameswaram there is still an old shrine known as Nanak Udasi Math. From Rameswaram the Guru took a vessel for the opposite coast of Sri Lanka. The place where the Guru and Bhai Mardaana reached was the kingdom of Raja Shiv Nabh.

At Lahore there lived a sikh of the Guru named Mansukh. Once he travelled from Punjab to Sri Lanka with his merchandise. When people of that area noticed the peculiar customs of Mansukh, they reported to the Raja. They said, "Our one trader named Mansukh does not worship the idols. He gets up early in the morning and after taking a bath, recites hymns inscribed in his book. By sunrise he goes out for worldly affairs. When he returns back in the evening he again recites hymns. He seems to be an outcaste. Though he is known as a Hindu, but in reality he is slur on the Hindu religion." When Raja Shiv Nabh came to know all about him, he at once summoned him. He asked him, "You are a born Hindu but you are not worshipping according to acts of your religion. Why are you not doing this?"

Mansukh said, "I do not believe in idol worship. There is only one God and I recite the hymns in the praise of one God. I have found what I had been seeking." Who is the author of those hymns which you recite daily?" asked the Raja. "These hymns have been composed by my true Guru. He has come in this world to shatter the bonds of transmigration," Mansukh replied.

On hearing Mansukh's account Raja became curious to see the true Guru. He asked Mansukh, how could he meet the Guru? Then Mansukh told him that if he would remember the Guru from the core of his heart, then the Guru must one day visit this city to see him. Since that Raja began to recite the hymns of Guru Nanak, which he got from Mansukh. In his heart he was awaiting the coming of the Guru.

When the Guru and Bhai Mardaana reached the city of Raja Shiv Nabh they took

up their dwelling in one garden of Shiv Nabb. A news spread through out the city that a holy man from another country had arrived in the city. When the Raja heard this news, he was pleased that the Guru might have come. But before going to see him, he made certain tests. But when he was assured that the Guru himself had come, he felt very happy. He took his wives and children to pay homage to the great Guru. When he reached the garden, on seeing the divine Guru, he fell at his feet. Then he asked some questions and Guru Nanak satisfied him. The Guru granted him the knowledge of the mystery of existence.

Raja Shiv Nabb and his family became Guru's disciples. Raja established there a Temple where holy assembly was held and holy hymns were recited in praise of God.



BITTER SOAPNUTS MADE SWEET

From Deccan, the Guru returned back to Kartarpur. When the people of Punjab heard about the arrival of the Guru they thronged to have glimpse of the Guru. After staying for a few months at Kartarpur, he travelled towards east and reached Almora in the Kumaon hills. There the Chief of Almora made human sacrifices to please his goddess. He met the chief and preached him to believe in one God and reclaimed him from the act of human sacrifices.

Near Almora there was a forest abode of Nath Yogis. They lived in penance away from the common people. Their asceticism had a great effect on popular folk. They were followers of Gorakh Nath after whom the place was called Gorakh Mata. The people were afraid of them and they did not dare to go near them. When the Guru and Bhai Mardaana reached Gorakh Mata, they sat down under a withered tree. That tree became green and shady. It put on new foliage. When the yogis saw this strange phenomenon, they wondered. They came to talk with Guru. They said, "O youngman, who is your Guru, from whom had you received teachings?" The Guru uttered a hymn and told them that his Guru was beyond description." The yogis were much impressed to hear the hymn of the Guru. They asked the Guru to join their order by becoming a yogi and taking the garb of their religion. Then the Guru replied them uttering the following hymn.

"Religion does not lie in yogi's garb nor in his staff,

Religion does not lie in wearing large rings in ears

Nor in shaving the head nor in blowing the crutches

Religion does not lie in empty words;

He, who regards all men equal is true religious."

The yogis bowed before the Guru in reverence. Later on Gorakh Mata came to be known as Nanak Mata. The Guru stayed there for few days and preached his teachings to the people of surrounding area. Those people who feared the magical powers of yogis, became sikhs of the Guru.

From there the Guru and Bhai Mardaana travelled towards north and on their way they sat under the shade of a tree to take rest. There when Mardaana complained of hunger, then the Guru pointing towards one branch of the Soapnut tree, asked him to eat

the fruit. When Mardaana plucked some fruits of that branch he found those very sweet and eatable. When he tried to pluck the fruit of another branch he found those very bitter. That tree still exists and pilgrims from far and near come to see it throughout the year. These days a very beautiful Gurdwara has been constructed at that place. This Gurdwara is known as Reetha Sahib. The devotees bring the sweet soapnuts and distribute the bits of these fruits to their relatives and friends.



SUMER PARBAT AND SIDH

Then the Guru travelled towards Kashmir. From Kartarpur he and Bhai Mardaana went to Sialkot and from there to Jammu. Travelling in the valley they visited Amar Nath in the high mountains. During the journey he met a learned Brahman named Brahm Dass. He was proud of his learning and always was keeping packs of classical volumes with him. He wanted to impress the Guru by his learnings. But the Guru uttered some hymns which made him speechless. He was stunned to hear the words of the Guru.

Then the Guru crossed many mountain ranges and ascended the Sumer Parbat. There he met Sidhas. The Sidhas were astonished to see two travellers coming from the earthly world. They at once questioned the Guru, "O youngman listen ! What power is it that has brought you here ?" The Guru replied, "I worship One God and I meditate on His Name. By His power I have reached here safe and sound". Then the Sidhas said, "What is the condition of the earthly people? How do it fare with them, are they living peacefully?" Then the Guru said, "Oh Naths! in which capacity can you ask about the earthly people, when you have hidden yourself in these high mountains. You are so coward that you do not even dare to go there to save those people. Do you know that darkness over spreads the world, the moon of earth is invisible. The earth is groaning under the weight of unjustness. The kings have become corrupted. The fence itself eats up the crop. The people are wandering in ignorance. The judges sell justice for money. Such is state of the world, but you are enjoying yourself here. You should go to the world and help the poor and crushed people." The Sidhas said, "But there are our yogis, who have been helping those people." Then the Guru smiled and said, "You talk of those beggars, who are hankering from one house to another for seeking alms. Can those beggars face the cruel rulers? Can they raise their voice against them ?"

On hearing the Guru all Sidhas became dumb. They perceived the genius of the Guru and thought that if he would join their sect then he could

make it famous in the world. In order to entice him they gave him a bowl to bring water from the lake. When the Guru reached the lake he found that in the water lay diamonds, rubies and gems. He returned back and informed Sidhas that lake was dry. When Sidhas came themselves to see the lake they found that lake had actually dried up. The Sidhas accepted their defeat and the Guru manifested to them the right path.

From there the Guru continued his journey towards south-east across the mountains into the states of Nepal, Sikkam and Chumbi Valley of Tibet



AT MECCA

During the fourth journey which took five years, Guru Nanak travelled towards west and went right up to Mecca. He donned a Muslim dress, a stick in one hand, a book under the other arm and a prayer mat over his shoulder. He along with his companion Bhai Mardaana started from Kartarpur. On their way they visited Sharakpur, Rohtas, Dera Ghazi Khan and Sindh. From there they joined a party of Hajis and set sail with them across the Arabian Sea, from the southern coast of Baluchistan. They reached Jeddah, in the Red Sea. From there they travelled with pilgrims in slow-gliding caravans. According to Janam Sakhi, a Hazi travelled with the Guru. As they were marching forward, Hazi saw a small cloud travelling with them over their heads. The cloud was protecting them from rays of scorching Sun. The Hazi thought that cloud was over his head. He said to himself, "As I am a sacred Muslim pilgrim, so God has sent this cloud for my peaceful journey". Then he said to the Guru, "You are a Hindu, don't travel with me. You should either walk ahead or behind." The Guru said, "As you desire, go ahead, I will stay here for some time." When the Hazi stepped forward and looked back he saw there was no sight of the Guru, Mardaana and even the cloud. He felt very sad and said to himself, "I have seen God Himself".

Crossing the rocky ranges, the Guru and Mardaana entered the valley of Mecca. According to Janam Sakhi, when the Guru entered the valley the level of water rose in the wells of Mecca.

Arriving at Mecca, Guru Nanak felt tired. He had travelled a long and arduous journey to reach the holy city. He fell asleep. He slept with his feet towards Kaaba instead of his head. It was against the principles of Islam. When at night a Qazi came there he saw him lying in that posture. He was enraged to see the Guru sleeping with feet pointing towards Kaaba, the house of God. He cried, "O man, do you not see? Why are you stretching your feet towards the House of God?" The Guru awoke and said, "O man of God, I am very tired, please turn my feet towards that direction where God is not." Then the Qazi dragged his feet round. But in whatever direction he turned his feet, Kaaba also turned to that direction. Qazi was stunned. He said to himself, "Where God is not, His abode is in all four directions." He placed the Guru Nanak's feet on the ground

and fell on them. He said, "Wonderful ! today I have seen a true faqir of God " When other pilgrims heard about this they gathered on the spot. They asked him many questions They had discovered that Guru Nanak was a Hindu by birth Therefore their main question was, "Who was the superior Hindu or Muslman?" The Guru answered, "Without good deeds both are useless. Neither the Hindu nor the Muslman will be acceptable to the God " Then the Guru uttered a hymn in Persian language. His poetry and music touched their hearts and they accepted the supremacy of the good deeds



BABA AT BAGHDAD

From Mecca, Guru Nanak went to Madina where he had a dialogue with the head priest of the Shrine. Guru Nanak stressed on the unity of God and equality of man. He preached that only a man's good deeds help a man to get liberation.

From there Guru Nanak travelled further and visited Syria, Turkey, Egypt, Ethiopia and other African countries. Then they travelled further across the Arabian desert and reaches Baghdad. The Guru and Bhai Mardaana sat near a tomb out side the town. There he asked Mardaana to tune the rebeck and the Guru began to sing hymns in praise of God. When the people of surrounding area heard the voice of the Guru they came to hear the music. But in Muslim countries music was considered as an act of sacrilege. The people complained against it to the head Pir of Baghdad. Head Pir sent his men to bring Guru Nanak. But the Guru said, "I am not a slave of Pirs, I believe in One God and I obey His order only." In the evening he uttered a call to prayer in the style of Muslims. He uttered the call in such a sweet and loud voice that people of Baghdad were enchanted to hear it. They flocked to see the Faqir. On hearing Pir Dastgir himself turned up and sat near him. His learned son and other followers were also with him. The Pir said, "Who are you and to which dynasty of Faqirs you belong?" The Guru answered, "My name is Nanak and I believe in One God. As God does not belong to any dynasty, religion and country, so being His humble servant, I do not belong to any dynasty, religion and country. God is perfect. He is inaccessible and limitless. He Himself is One and Himself infinite. There are millions of heaven and millions of underworlds. He is present every where."

Pir Dastgir was astonished to hear such a answer from Guru Nanak. But son of Pir said, "We believe in seven heavens and seven underworlds. How could you claim millions of heavens and underworlds?"

Then the Guru placed his hand on the forehead of the son of the Pir and asked him to close his eyes. Then with in a few minutes Pir's son saw millions of heavens and underworlds. He told all about these worlds to his associates. All fell on the feet of Guru.

There Guru Nanak met another Faqir, whose name has been mentioned as Shah Bahlul. Guru Nanak made him one of his most ardent devotees. It is said that Pir Bahlul

Shah sat for sixty years at the foot of the slab occupied by Guru Nanak during his stay at Baghdad.

During his journey of west, Guru Nanak showed the true path to the people by traditions mentioning similes from Islamic traditions. During this period his poetry became more idealistic and philosophical. The outstanding features of his poetry is that there is no bitterness in his criticism.

During world war First, sikh soldiers discovered the tomb of Shah Bahalul Danah bearing a Turkish inscription referring to Baba Nanak.

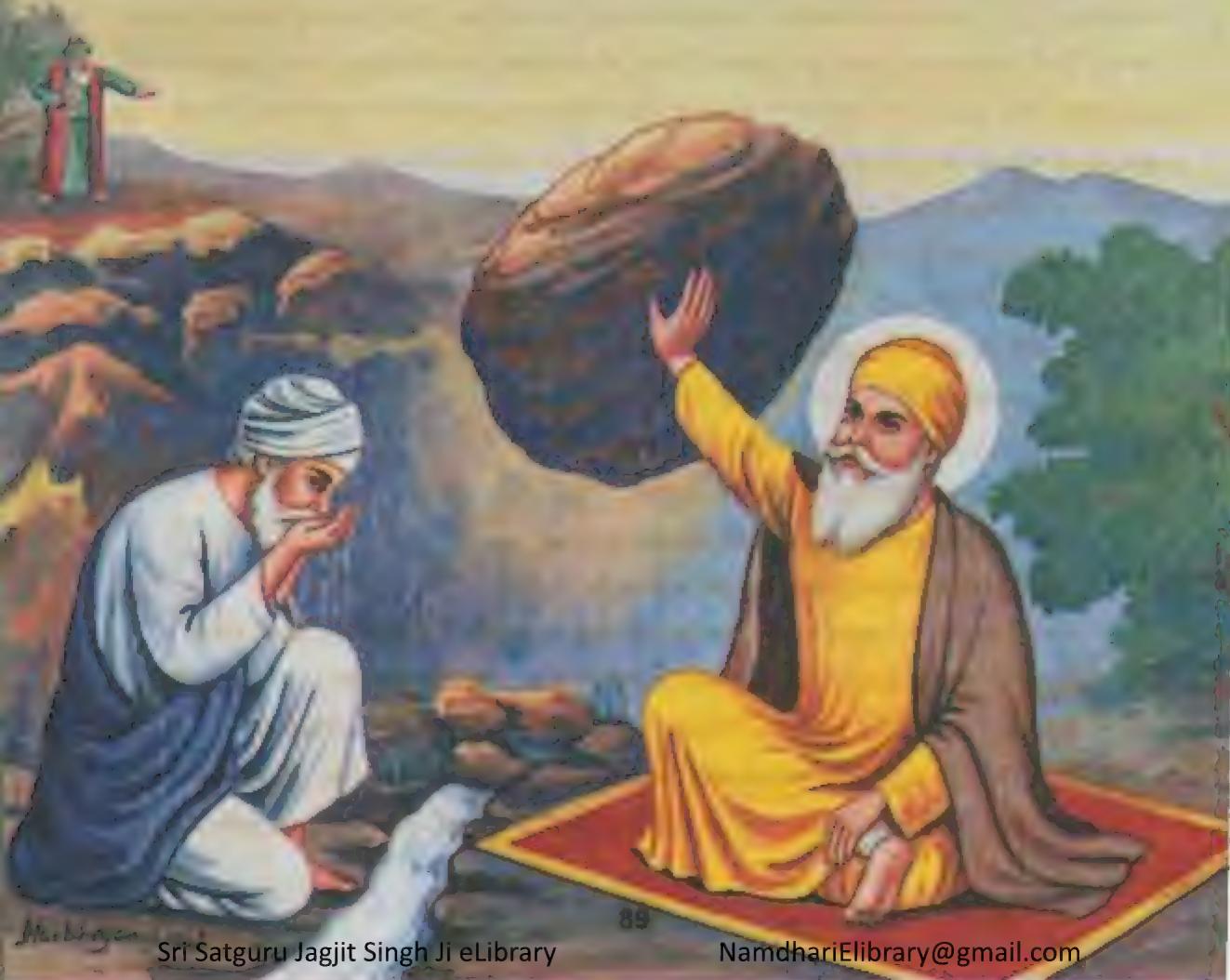


THE ARROGANT WALI KANDHAARI

From Baghdad Guru Nanak travelled through Tehran, Bukhara, Kagan, Sainkand, Balkh, Kabul and Jalalabad to Peshawar. There at the temple of Gorakh Nath, he met the leader of the Yogis. He had a discourse with him. He stayed there for some days and preached the people to live peacefully.

Then he crossed the Indus and came to Hasan Abdal. It was a small village situated near the back of a hill. On the top of the hill there lived a Muslim Pir. He was known as Baba Wali Kandhaari. The Guru chose a fine place and sat near the hill. There they took rest. Next day the Guru asked Mardaana to tune the Rabab and the Guru started to sing his hymns. When the residents of village, heard the voice of Guru, they came to pay homage to him. The Guru advised them to love each other and to believe in One God. The people of the village made it a routine to attend the holy gathering of the Guru. They forgot to pay homage to Baba Wali Kandhaari. When Baba Wali Kandhaari came to know about this, he was enraged. On the top of the hill near the abode of Baba Wali Kandhaari there was a big tank full of water. That tank always remained filled to brim and spare water flowed towards the village. The villagers were using that spare water. There was no other source of water. So the lives of the villagers were in the hands of Baba Wali Kandhaari. When he perceived that villagers had become the disciples of a Hindu Saint, he stopped the flow of water. The villagers were grieved to know about it. They realized that without water they would not be able to live in that village. The villagers went up the hill to request Baba Wali Kandhaari. But he abused and cursed them, he said, "Go away from here and ask your holy man to provide you water. You have forgotten me and now consider him more powerful than me." They came down without water. On the advice of the Guru Mardaana also went up the hill to request the Wali Baba. But Wali refused to give him water and said, "If your master is so accomplished, why he is not providing water to his thirsty followers?" Mardaana also walked down and told the Guru about the words of the Wali. The Guru again asked Bhai Mardaana and other followers to go up the hill to request the Wali Baba with humility. Mardaana and other villagers obeyed the Guru, but they returned even more aggrieved. Then the Guru asked one of his devotee to lift a small stone from the hill side. As he lifted

the stone, water rushed out with force and flowed in the shape of a drain. Bhai Marhauna and other villagers drank to their fill. As the water from the new spring started to flow Wali Baba's reservoir began to ebb. Soon the tank dried up. When he saw his reservoir dried up he became very angry. He was so enraged that he rolled a huge rock towards the Guru in order to kill him. When the Guru saw a big stone rolling down he raised his hand with open palm. The rock stopped in its downward course. As it touched the hand of the Guru, his palm made an impress upon it. Baba Wali Kandhaari was stunned to see it. He came down and fell at the feet of the Guru. The stone with palm-mark is still preserved on the site. This place is known as Gurdwara Panj Sahib.



INVASION OF BABAR

After making arrogant Wali Kandhaari as his devout sikh, Guru Nanak further proceeded into the Punjab. They reached Saidpur (now known as Eminabad). He met his old friend Bhai Laalo. As being the sikh of Guru Nanak, Bhai Laalo had become a very respected man. When the people of Saidpur came to know of the arrival of the Guru, they flocked to pay him the homage. When the Guru enquired of them of their lives and the behaviour of the rulers. They said, "The rulers have become so cruel that they are forced to work without wages. Who refuses, faces the harsh and severe beating." The Guru said, "Don't worry, a more cruel and forceful man is forwarding towards India. He would not only kill these cruel rulers but also loot them. The common folk would also suffer along with them. So if you desire you can leave the city." But those people refused to leave the city. They said, "If you are among us, then we are not afraid of these cruel invaders." Soon thereafter Babar invaded the city of Saidpur. The soldiers killed the local rulers and plundered their property. They also killed the helpless men, women and children. The town was taken by assault and residents carried into captivity. There was scene of death and destruction on all sides. The Guru witnessed the events which overtook Saidpur. He was grieved to see the dreadful happenings. The suffering of the people Hindu and Muslim alike pierced the heart of the Guru. Addressing Bhai Lalo the Guru uttered this hymn :

"Leading the marriage party of sin Babar has hastened from Kabur;
He demands by force the gift of wealth;
Decency and righteousness both have vanished,
And falsehood marches in the van.
The function of Qazis and Brahmins is over ,
The Satan himself performs the marriage rites
The Muslim women recite the Quran and in distress remember their God.
Similar is the fate of high as well as low caste Hindu women
Nanak ! they sing poems of blood and saffron of blood is sprinkled "

Guru Nanak and Bhai Mardaana were also taken prisoners. The Guru was given a load to carry and Mardaana was ordered to lead a horse. When they reached at the

camp they were asked to grind corn. Guru Nanak was also given a handmill to grind the corn. But the handmill of Guru Nanak turned by itself. The poor prisoners were sad and helpless. Guru Nanak's heart could not bear that. He burst forth and sang a hymn. His song made the prisoners to forget all about the handmills. When soldiers heard the melodious voice of the Guru, they were filled with wonder. A few of them went to tell Babar about the incident. Babar at once rushed to the camp. He himself heard the sweet song of Guru Nanak. When the Guru stopped singing, Babar asked him to explain the meaning of the hymn. Guru Nanak explained him the meaning in Persian. He said, "I was singing about your cruelty and the plight of the victims. Those innocent people have done no harm to you. But you have killed and looted them mercilessly." Babar was impressed by Guru Nanak's courage. He fell at the feet of Guru Nanak and asked him what he should do to wash off his sins. Guru Nanak told him to set free the prisoners and to return their property to them. Babar released the prisoners and returned their looted property to them.



AT ACHAL BATALA

From Saidpur Guru Nanak and Bhai Mardaana reached Kartarpur. This time the Guru had decided to settle at Kartarpur. He was then an old man of over sixty years. But leading a life of a traveller, he was active and healthy. He started living the life of a family man. He took off the pilgrim's apparel and began to wear a workers' dress. His teachings had great impact on the people, so the devotees of all religions began to flock around him. His sikhs liked better to stay with him. So they settled down at Kartarpur and became the members of Guru's family. With his sikhs he also started working in the fields.

He was addressing the holy assembly daily. He uttered the inspired words and taught the people the love of God and the service of the man. Learned discourses and singing of the hymns in praise of God were the routine of the day. During his addresses he stressed that true religious discipline exists in a life lived in the world.

The number of people reaching to pay homage to the Guru increased daily. Whoever there came, his wish was fulfilled. Guru Nanak's name became current all over the world.

After staying for one year at Kartarpur, Guru Nanak made another brief journey. There was a place named Achal near Batala. Achal was the centre of yogis. Guru Nanak had exposed the false tricks of yogis during his journeys but still they had some influence in Achal. They were against family life. They considered themselves holy religious leaders.

At the time of Shivratri fair a large number of sidh yogis had assembled there. They wanted to regain their influence. Guru Nanak decided to face these sidh yogis. He also took his sikhs with him and went to the fair. At one place Guru Nanak found a large gathering of people listening to the yogis. They were bowing before the yogis and offering them presents.

Guru Nanak selected a place near the yogis. They sat under the shade of a jujube tree. He asked Mardaana to play on the rabaab and the Guru started singing his divine hymns. When the people heard the voice of the Guru, they rushed to see him.

The people who were bowing and presenting gifts to the yogis, left that place and came to listen the Guru. The yogis were enraged. Their head yogi Bhangar Nath with

some other yogis came to see Guru Nanak. He said, "Why have you rejected the religious garb and taken again wordly clothes?" The Guru replied, "You have abandoned your family life and turned an anchorite, but still you beg at the doors of house holders. Your life depends upon their alms. It means family life is the finest form of life."

Then Bhangar Nath said, "How do you say that the life of a householder is better than the life of a yogi?" The Guru smiled and said, "O Nath! you have left the world, but still you go to the doors of house holders for your daily needs. You are leading the life of a drone." Bhangar Nath did not reply. He had nothing to say. But other yogis set up a loud cry. They recited mantras and tried their all tantric powers. They assumed many different forms and showed dreadful miracles. But the Guru remained unmoved. He said, "O Nath! What are you doing is of little value. God is giver of all things and nobody could win him by miracle powers. The true Name of God is the greatest miracle. Without the gift of Name all this would be like a shadow of cloud." Hearing this Yogis fell at the feet of Guru Nanak and said, "O Nanak! Your rank is exalted. You have kindled a new light in the age of Kalyug."



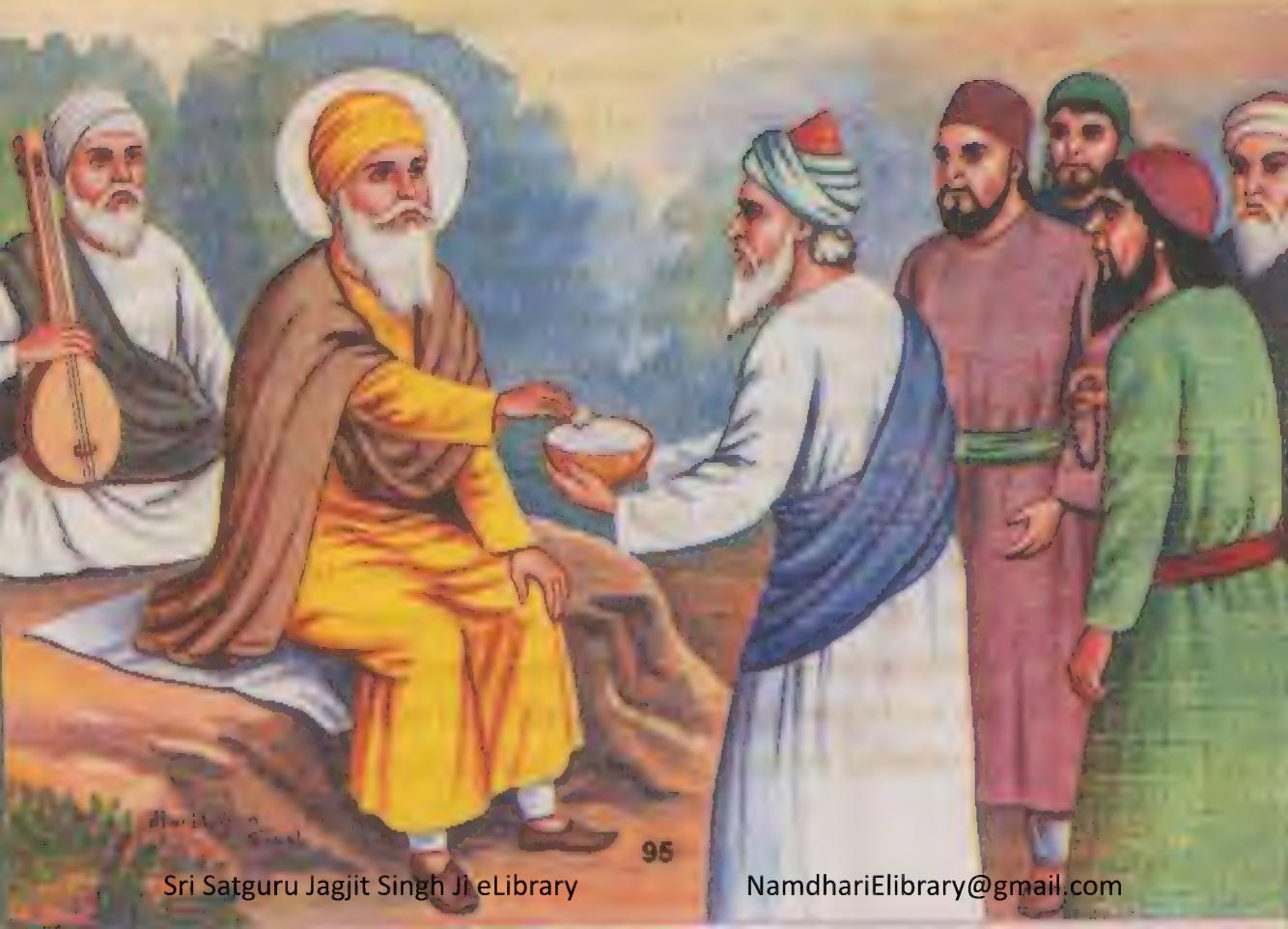
THE PIRS OF MULTAN

After attending the Achal Batala fair, Guru Nanak returned back Kartarpur. Here he wrote in poetry the gist of dialogues with sikh yogis. The name of this poetic masterpiece is 'Sidh Gost'.

At Kartarpur the Guru got an information that the Sufi Faqir and holy Pirs had been gathering at Multan. He wanted to have discourses with them. As the sikh yogis used to loot the people by showing their miracles, in the similar way the pirs, faqirs were also befooling the people by their celestial powers. The Guru and Bhai Mardaana set out for Multan. Reaching there the Guru selected a place of their abode out side the city. There they were singing hymns in praise of God. When the people of Multan heard about the arrival of the Guru, they flocked to pay homage to him. The fair which was being celebrated inside the city became manless. Pirs, faqirs were grieved to see this. One of them said, "Until or unless, the Guru does not leave Multan, we will be ruined. All our disciples and devotees are attending the Darbar of Guru Nanak. We should try to force Guru to leave Multan." Another said, "But it is not possible to force the Guru to leave the city. He has more followers than us. All those followers will go against us and instead of ousting the Guru, they will turn us out". So they thought a plan. They took a bowl brimful of milk and presented it to the Guru. The Guru asked the Pirs to sit near him. He accepted the bowl very happily. The Guru at once understood the hidden meaning of the presentation of the bowl brimful of milk. It indicated thereby that Multan was already full of holy men. There was no scope for another holy man to stay there. Guru Nanak put a Jasmine flower on the milk. The bowl did not overflow while the flower floated on it. In this way Guru Nanak spoke to the Pir of Multan in his own idiom. He told them without speaking that there was still room for a man like Nanak in their city. The Pirs at once understood the meaning of the idiom pointed out by the Guru. Then they said, "Why have you changed your dress of a saint into that of a household man?"

Guru Nanak said, "Best way of life is the family life. I weared the dress of a saint for a special cause. I have now served that cause. So I have again become a family man." Then Guru advised them, "You have left the world but still you beg at the door of a householder. You depend upon those people. When you heard about my arrival, you

became worried. That is why you presented me the bowl of milk. I am a familyman, so you should not worry. I would not be a burden for common man. You should also work with your hands to earn money. God only loves those workers, who not only earn for themselves but share it with others. Learn to make an honest living and learn to share the fruit of labour with others. Always remember your God "



KARTARPUR

The Guru made Kartarpur as the centre of his teachings. He wrote his major poetic compositions there. During his vast travels the Guru had made many disciples. When they heard that the Guru had permanently settled at Kartarpur they started to reach there. The Guru established there a custom of singing in chorus the hymns in the morning as well as in the evening. Mardaana and his son Shahzada were providing the music.

Most important institution was the 'langar' or community meal. It was a symbol of brotherhood, equality and modesty. Every one has to do some service. Some were drawing water from the well, some were grinding corn and some were collecting firewoods. Some were cooking the food and some were distributing it. Some were waving the fan and some were cleaning the dishes. The common food was eaten by people of all castes sitting in rows together.

The Guru along with other followers tilled the farm, watered the fields and reaped the crops.

One day Mardaana fell ill. He was then seventy six years old. He grew so weak that there was no hope of recovery. He requested the Guru to meet him. The Guru at once reached there. Mardaana said, "My Lord I am dying." The Guru smiled and said, "Mardaana, you would never die, you have conquered death. Now you will go to your heavenly abode. You have been liberated. But you should tell how your body be disposed of." Mardaana replied in a low voice, "As you wish." Then the Guru said, "Shall I build a beautiful tomb to make you famous in the world?" Mardaana placed head on a feet of Guru and said, "My Lord, when you are releasing me from this bodily confinement, why should you imprison me in stone?" Then the Guru asked him to fix his mind on God and with in a few minutes, Mardaana passed away. The Guru consoled his son Shahzada and other members of his family.

Mardaana spent forty five years in the company of the Guru. He followed him where even he went. He enjoyed Guru's affection and confidence. The daily Kirtan looked some what different after the death of Bhai Mardaana. The devotees loved his amiable figure. They had become habitual to see the Guru and Bhai Mardaana together. He was such an outstanding musician, that people thought that there was no one so

competent to fill his place. But his son Shahzada took his place confidently.

Father of Guru Nanak, Baba Kaalu died in 1522 A.D. He was then eighty two years old. Mata Tripta also died a few days after the demise of Baba Kaalu.

At Kartarpur the Guru had many loyal sikhs who were always ready to sacrifice themselves for the cause of the Guru. A sikh who earned a high praise was Bhai Buddha. His orginal name was Bura and he belonged to village, Kathunangal district Amritsar. At the age of twelve he met Guru Nanak and became his disciple. He was very wise and spoke like old men. Affectionately the Guru called him Bhai Buddha.

Another sikh was Bhai Lehna, a resident of village Sanghar, district Amritsar. He grasped Guru's teachings so truly that he came to be regarded most respected disciple.



CONTINUITY OF LIGHT OF GOD

When Guru Nanak himself became advanced in years, he began to search his successor. His main aim was to find such a man who could continue his mission. He felt that neither of his sons was upto his expectations. It was a greatest test of his life. His sons also wanted to become the Guru. His eldest son Baba Sri Chand never married and lived the life of an ascetic. But the Guru did not like his way of living. He prefered to live as a house holder. His choice was one of his two disciples. One was Bhai Buddha and the other was Bhai Lehna. One day when the Guru told about his choice to Bhai Buddha, He said, "My Lord, I am a humble servant of the Guru. I cannot perform the duty of a Guru. Honour me with your service." Then Guru Nanak blessed him that in future the true Guru would be installed with his or his family members approval.

Then Guru Nanak made up his mind to install Bhai Lehna as Guru. He addressed Lehna as Angad (part of his body). Then the Guru brought five copper coins and placed before Angad. He bowed down at his feet. Then Guru Nanak in order to keep continuity of his mission imparted his light to Angad. Then he asked Bhai Buddha to apply Tilak on the forehead of Guru Angad Dev. Bhai Buddha applied the 'Tilak' and bowed before the new Guru. Then all members present in the assembly bowed before the new Guru. After distributing 'Prasad' to the Sangat, Guru Nanak advised Guru Angad to return to his village Sanghar. The Guru Angad obeyed and went to his village. Though he had assumed the stewardship of the sikhs, but he was not happy. He did not want to go away from Guru Nanak. At the time of his departure Guru Nanak handed him a book in which his hymns were written. He also advised him to keep in mind three important precepts. "First there is neither Hindu nor Musalman, second we should make an honest living and fruit of labour must be shared, third we should always remember God and must consider family life superior to the life of an ascetic."



(Gurdwara Sri Panja Sahib Ji)



(Gurdwara Sri Sacha Sauda Sahib Ji)

ਭਾਵਨਾ ਦੀ ਪ੍ਰਕਾਸ਼ਨ ਸੰਗ੍ਰਹਿ

ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਮਿਸ਼ਨ

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